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CALVINIST-CONTACT

CHRISTIAN WEEKLY

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"In Demonstration of the Spirit and Power"

(1 COR. 2:4)

"TAKE NO GOLD!"

How beautiful those mountains were, with the sun setting over them, and the highway winding through them. I felt far away from the flat lands back home, far away from the problems there. I was in a new and different world. Yet there was not much time to look at the beautiful scene around us. There were too many questions to ask and too many exciting things to hear.

I had often heard and read about those amazing pioneers of the gospel, the Wycliffe Bible Translators, and now I had the privilege of meeting one, right in the village where he had lived and struggled and triumphed and fought and prayed for 17 years.

I was in Mexico. A tourist paradise as you know. But I had not the slightest interest in the centers where people crowd together on the beaches, where everything is commercialized and where prices are skyhigh. Where everything is terribly dull, the same as all over. If you have seen one of these places you have seen them all. They are full of people who are searching but never seem to have found it. I was one of those few privileged ones that was given an opportunity to penetrate deep into Mexico, to meet the people of Mexico as they really are. Places where the tourist never sets foot. Places where you feel a different kind of excitement, an excitement that reaches all the way, the excitement of the kingdom of God that is coming with power.

We had just that day, it was Sunday, attended a dedication service. After 17 years of hard work Don and Shirley Steward had finally completed the translation of the New Testament into the language of the Mazahua Indians.

That was occasion for celebration. And we had been part of that celebration that day.

When the service was over Don asked if two of us would be interested in traveling with him to his home and then on to Mexico City. Most of my colleagues felt too tired, they only wanted to go to bed. And they felt too dirty, covered with the dust that had gathered over a long dry season, they just wanted a shower. So my roommate and I jumped at the chance, and accepted the invitation.

As we talked we leisurely traveled along the highway through the mountains, passing one breathtaking view after another, following hairpin curves around the mountains and peering into the deep ravines, sometimes on the left, sometimes on the right. Presently we entered a high plateau, and we left the highway to follow, what was supposed to be a road but really was no more than a very rough path, full of holes. We could imagine what it was like

once the rainy season started. We could see why Don, like many missionaries used a carry-all, a panel truck, high on the wheels. Our pace slowed down to a crawl.

On either side of us we now noticed unusually well kept farms, waiting for the rain. Don told us that these people were prospering. They worked the land cooperatively. None of them were rich enough to buy farm machinery, but together they could manage. Things had not always been like that. When Don and Shirley came to this tribe 17 years ago, it was quite different. But here like all over the world you could see before your eyes what the gospel does to a man. It sets him free. It sets his soul free and delivers him from fear and hate and the burden of guilt. But the gospel is a power that is felt throughout life, and you could see it. It set them free from primitivism, from poverty. The gospel sets man free to really live.

Seventeen years ago when they had first arrived there was no openness to the gospel. They had faced much hostility. Some of the early converts were persecuted, a few even killed. But now people stepped aside everywhere and turned around to wave at Don and Shirley with a friendly, happy smile: the fruit of the gospel.

We came to their mudbrick, one-room home. It had become dark in the meanwhile. As we stepped in, Shirley lit the oil lamp, for electricity has still not come. In the soft glow of the lamp we could distinguish a neat whitewashed room. A bed was placed against the wall on the far side. A kitchen table occupied the middle of the room. A desk and bookcase took care of the other end. And off to one side was a little corner with a washstand. No inside plumbing or course. Water must be fetched from a nearby well. It looked all neat and attractive. But then they had been there for 17 years, and things had not always been this luxurious.

We sat down, around the kitchen table, in the middle of the room, for a supper of a jam sandwich, and to continue our conversation.

And the longer we sat, and the longer we listened, the more deeply we were impressed. We had only a little while back come out of Western society. We are so proud of it, and think we are so far advanced. But how materialistic it is. It is a society where everyone seems so terribly busy. Busy with what? Getting ahead making money, collecting things money will buy. Working to be able to overeat, and then working to pay for medical bills that are a result of overeating, overhurrying, overspending, overworrying. And where is it all getting us?

And there we sat across the table from two people, part of Jesus' army, which for His sake and out of love for Him, have given it all up. Material things have little importance for them. They have caught something of the excitement of greater things. It was so different, that it took a while before you felt the full impact. As we sat there, I had to think of the apostles that were sent into the world to preach the gospel, and were charged to carry: "no gold, nor silver, nor copper in your belt."

We talked together about their life, and that of others like them, continually entering more tribes of the 2000 still to be reached. Tribes in New Guinea, Ecuador, Alaska, Russia, and all over the world.

When they start, they are usually young people, just married. They don't dream of a nice, cozy little house with all new furniture in it, for they know too well, that such a thing is not for them. Their dreams are bigger and more beautiful. Their dreams include countless other people, the poor and the lost. Their dreams are dreams of love for others.

Entering their tribe, they usually find little that is considered romantic. There is no red carpet laid out for them. At best there is nothing. They will have to build their own house, of grass, or bamboo or mudbrick, or something like that. They will have to build most of their own furniture. They will know very little privacy, because curious natives will be there from sunrise until long after sundown peering through the windows seeing what these strange white people are doing. They will be busy long days caring for the sick or others who come for their help.

While they are there, they are far removed from civilization and all its luxuries that we take for granted. Mail comes only once in so many weeks. Washing you do by hand. Food you prepare yourself. No appliances, no stores, few helps. Life is heavy with demands. There is little opportunity there for glamour. That is too say for the glamour that goes only skin deep. There is of course another glamour, if you have an eye for it. A glamour far deeper, longer lasting, more exciting and beautiful. It is the glamour of love. Love for Jesus, and through Him love for the people. And that is a better place for young love to grow. I can tell you, than in our society, where many a marriage cannot take the tension of our life.

We sat there at the table talking of how the Lord had blessed so tremendously in recent years, how much their work had improved. In days gone by traveling was one of the most difficult things. Translators had to climb over high, cold and thin-aided peaks, and walk through hot and humid valleys. They had to penetrate thick forests and cross raging rivers. Traveling often used to take weeks, sometimes months. The missionary plane has now overcome that. Traveling is a matter of hours or less. And the weeks and months can now be used for the more important work of translation.

Then there is the two-way radio, through which messages can be delivered in a matter of seconds. Or there is the computer at translation headquarters, there is expert help, so that translation can be sped up. It had taken Don and Shirley 17 years of hard work to finish the New Testament. Today that can often be done in 12 or sometimes less years, depending on the language.

We talked not only about the material sacrifices, but also about the small material rewards. No one who has his mind on getting rich or getting ahead in the world should consider the work of Bible translation. Many of our young people put up with school because they want the best paying job, many a labourer goes on strike,

because he wants more dollars an hour. But these people give little thought to what they should eat or drink or to money. They are too busy seeking the kingdom of God.

When they enter the field, they must take care of their own support. That is far from easy. And many of them do not have enough to get by. Well, at headquarters there is a fund into which they place all undesignated gifts. These are divided among those with the lowest income, to bring it up as much as possible. Last year that level was \$185.— per month. And out of that they paid ALL their expenses. Also the salary of the informant, a member of the tribe that helps them learn the language. I think only Jesus can enlist people with a college education, or a university education, or a doctor's degree, for that kind of money. But then, He asked no salary at all for the great things He did for us.

Like I said, when they enter the tribe there is no red carpet laid out for them. Often there is hostility, that can only be overcome gradually with much hard work, that sometimes takes years. There are times that the work is terribly discouraging. Do we pray enough for these pioneers?

We thought of the two girls who about 20 years ago went to Peru. They felt the Lord wanted them to enter the tribe of Tariri. But people around them would not hear of it. For Tariri was a fierce and feared young chief. His hobby was to hunt heads. Already he had a large collection which he nicely shrunk, and made into an impressive necklace. Yes, that is right in the middle of twentieth century, there still are head-shrinkers.

No one wanted to hear of two young girls going there. But they persisted. And finally they went. It was difficult, very difficult. But when they had survived for 15 years, there came the moment they had hoped and prayed for. A moment of triumph so great that you can hardly take it all in. Tariri came back from hunting monkeys for supper. He was dirty and covered with blood. But one of the girls called him over. And this is how he tells it himself:

"She said: 'Brother when are you going to receive Jesus? Receive Him right now.'"

I said, 'All right.' My heart was happy when I said, 'All right.' I received Jesus with my ragged skirt on, without having had a bath. Then we talked with God.

When I talked with Jesus I said, 'You cleanse me with Your blood. Put good in my heart. My heart is dirty. Throw all the dirt away. I will follow only you. I want to follow in the same path with You. I do not want to live bad anymore. Take out everything that holds me back. Throw it far away. Send it away.'

When I said that, Jesus came into my heart."

We thought too of the unglamorous, hard work that the translator enters the tribe for. The language you must learn has never been spoken by a white man before. It has never even been written. Painstakingly and sometimes despairingly you must listen to the strange sounds, and try to make words and sentences out of them.

The difficulties are often many. We remembered Eunice Pike who worked also in Mexico, deep into the mountains. After a long time she had translated the sentence: Jesus loves sinners. But when she tried it out on the people there

were no happy smiles, only blank stares. No matter how often she said it, she only met incomprehension. Finally her brother, also a translator, visited her. And he suggested that she watch out for tonal differences. Sometimes tribes use the same word for different things. They distinguish the two by saying the word in different tones. And sure enough. What Eunice had been telling was: God loves fat people. Had she said the word in a different tone, they would have understood.

The difficulties are too many to mention. But just think how you would translate: "Though your sins were as scarlet they shall be as snow," to people who in the steaming jungle never heard of such a thing as snow?

Yes, when we looked across the table and around us, and when we thought of all the others, we were very conscious of a new and beautiful world, of the kingdom of the Lord Jesus. Where people do not rush after money, but where they reach to free the lives of men. A world free of selfishness, a world full of sacrifice. A world free of the coldness that we so often meet, a world full of love.

And then we talked also about the triumph, sometimes long in coming, but invariably there. How many great victories are obtained there, and the world never hears of them. It is not the empty, hollow victory of a union leader squeezing so many dollars an hour out of an employer. It is not the victory of a new house, a raise in salary, a boat, a cottage or a new, expensive car. How empty these things are. The victories obtained here, are deep and exciting and lasting and producing.

When Don and Shirley came to their tribe, or when the hundreds of others came to their tribe, they found hundreds, or thousands of people in darkness. They were dead scared all day and night of the evil spirits. There was wealth all around them, in the bush, in the soil, in the river, but they did not dare touch most of it, for fear of the evil spirits. They were sick and undernourished, but knew not what to do about it. They lazed their time away, they drank themselves into oblivion, beat their wives, murdered their twin children. Many a government has tried desperately to lead them out of this primitivism, but in vain.

Then comes the translator. He simply sits down at a table with an informant across from him. Painstakingly they translate. Word by word they put it together, then verse by verse, then chapter by chapter, until the whole New Testament is finished. Somewhere along the line, the informant usually is touched, and he gives his heart to the Lord. And then things begin to happen. Soon others hear it from him.

And then things change. They find peace and happiness. They are freed of their fear. They live different, clean and good and healthy lives. And suddenly they are open for twentieth century civilization. What the government could not do, the gospel did again, as it did so often.

And the government knows it. There is many a country that refuses to admit a missionary. But they beg the translator to come in. If you think this is exaggerated, what do you think of Russia's invitation to send Bible Translators to some of their tribes. That is right. Russia, communist and atheistic, persecuting other Christians, has learned this lesson.

(Continued on page 2)



MT. JIRISHANCA SCALED—Previously unconquered Mt. Jirishanca in Peru is scaled by mountain climber Dean Caldwell, 27, of Milwaukee, Ore., shown on a 4,000-foot solid wall of ice en route to the summit. Mt. Jirishanca is a Quechua Indian word meaning "Hummingbird's Peak of Ice."

Ecumenical Intolerance

There is a very broad ecumenical cooperation in Canada.

There is even an Interchurch Committee in Protestant-Roman Catholic relations. That Committee represents the Anglican Church of Canada, the Baptist Federation of Canada, Churches of Christ (Disciples), the Presbyterian Church in Canada, the Salvation Army of Canada and the United Church of Canada.

Chairman is the Rev. Canon J. H. Craig; secretary-treasurer is the Rev. V. T. Mooney. Some open-mindedness, some attempt to understand and to tolerate and to cooperate, in relation to the situation of the Roman-Catholic community in Canada might be expected in the first place from a Committee bearing this name.

This Committee, however, published in this time of election-issues a pamphlet. The title is

A new separatism in Ontario?

The undertitle is: "Both Catholic and non-Catholic would be hurt by the proposed full separate school system."

In this pamphlet the Committee makes public propaganda against the demand of the Roman-Catholics for an extension of the Separate School System, paralleling the Public System, up to and including grade 13, at public expense.

It opposes this extension on six grounds, and I mention here only the first three.

"1. Because it poses a serious threat to Canadian unity. Throughout their most formative years it will further divide Roman Catholic and non-Roman Catholic young people.

2. Because a large percentage of Roman Catholics evidently do not want it. In Metro Toronto, for example, nearly forty percent of Roman Catholics direct their school taxes and sent their children to Public Schools.

3. Because at a time when people of many faiths are being drawn together for improved social action, community planning and religious activities, it is backward looking to extend separatism into high schools."

The Committee adds some advice to the readers of the pamphlet.

They should write to the local newspapers and to the members of the Provincial Parliament. Moreover, they should persuade their friends and neighbours, both in private conversation and through panel discussions, to sup-

"TAKE NO GOLD!"

(Continued from page 1)

What communism cannot do, the gospel can. Bible translators will soon leave for Russia.

It had become late, as we stepped into the carry-all and headed back for Mexico City. The carry-all was no Cadillac. Don and Shirley were no glamorous couple in their simple dress, mountain shoes, open sportshirt. And it was Sunday. At least there was none of the glamour that is so important to us, and that we spend so much time and money on. But then our glamour won't make it to heaven. These things that are so important to us, and that we work so hard for, will all burn up in the end.

But there was another glamour, far greater. One that belongs to life eternal. What we will see after the great fire has gone over the earth, and Jesus has come again, is the ex-headhunter, Tariri of Peru. And the once dirty then clean, once poor then rich Indian smiling in the face of God, and praising His name. That's the glamour I felt right at home with.

Jack Quartel.

P.S. Perhaps you want to be part of this, too. Write me, or the Canadian Home Bible League, at 734 Wilson Ave., Downsview, Ont. The League is deeply involved in this work and you can help.

P.P.S. If you would like to see this work from close by, Calvinist-Contact hopes in the future to organize trips to these tribes, at very low cost.

port the Public School System of Ontario.

This was all in this little pamphlet, handed out in many Canadian churches, and I must honestly say that I have read it with no small amount of amazement; what to think of ecumenicity, I thought, does it really mean to bow very politely to a person at the front-door and to kick at him at the backdoor? In the beginning I read that the Committee rejoices in the contemporary moves toward a better understanding; and at the end I read the advice: "Find out how many R.C. students there are in the community, how many attend the Public Schools and how many really want to have and would support Separate High Schools."

This pamphlet has done, in my view, a great disservice to the spirit of real ecumenicity, for several reasons.

1. It is unfriendly.

Officially there is contact with the R.C.'s, with their clergy, with their bishops; unofficially, in the time of an election, a public warning is issued against the leadership of the R.C. bishops. Officially, there is ecumenical approach; unofficially, there is anti-ecumenical action.

2. It is unfair.

This pamphlet tells the Canadian public: those Roman-Catholics do not mean what they are saying. They say that they want more support for their own type of schools. But many of them are supporters of the Public School System. We have checked them in Toronto, and you, reader of this pamphlet, should check them in your own district. Now, that is very unfair.

It is very unfair because it overlooks two facts.

In the first place that the R.C. church is a very big church in which, esp. in our time, for many reasons the 'laity' is often very divided; the same is true, however, with many big churches, for instance the United Church in Canada and the Presbyterian Church; can any committee in any of these churches speak with authority in the name of all its members?

And in the second place, it is a well-known fact that there are many R.C. 'drop-outs', nominal members, paper members who still have the name but do not or almost not practise their religion. This is a big headache for the clergy (as it is a big headache in so many big churches), but is it fair to call upon many of such members and to say: a large percentage of Roman Catholics evidently do not want it?

3. It is incorrect.

And this is, of course, the main point which also concerns our Christian Schools. It is incorrect to claim that the Public School is the one school fitting for all Canadians; it is incorrect to claim that the philosophy of the Public School can be shared by all; it is incorrect to claim that the philosophy of the Public School is a neutral, unbiased, open philosophy.

Last week I heard (also in the midst of the provincial election-issues) the prime minister Mr. Trudeau stressing the fact that Canada is a multi-cultural society. Multi-cultural, that means that many different cultures (ethnic and religious) entered our country in the course of the years, and it is a mark of our Canadian identity that we should not try by all means to make a melting-pot of these cultures, but that we should honour and respect them and grant them the freedom which we claim and expect for our own convictions.

In the same way we often speak of our pluralistic society; and the best way to get dissensions, quarrels and fight in such a society is to try to transform it into a monolithic society, that means into a society in which only one opinion, only one way of life, is accepted as the right one; and the best way to keep unity and consensus is to give leeway to the basic opinions which are to be found among us; to give that leeway in our private life; in our family life; also in the education of our children.

There are countries and systems who refuse to give that leeway.

We call these countries and systems totalitarian, many of us have battled the battle of their life against this way of thinking in the years between 1940 and 1945; and the same way of thinking still prevails in all the countries behind the iron curtain.

What is the philosophy of the Public Schools of Canada and America? I don't want to write extensively about it, because that is not the intent of this article; I only would like to mention that the papers announced a course in religious instruction to be published shortly, in which all the five great religions of the world are presented in all fairness; the children may pick their choice.

Behind this is a philosophy, a very old one; in the 18th century the great German philosopher and dramatist Lessing presented in his Nathan der Weise the Jewish, Christian and Mohammedan religion as of equal value, the doctrine did not matter so much, the only real question was: does it work? How does it work in the practice of human life?

Both Roman-Catholics and Or-

thodox Protestants have serious objections against this kind of philosophy.

And because they have these objections they are qualified to have their own school-system which is open to any Canadian child whose parents say: we want our child to share the benefits of that system.

It is also incorrect to say (as many begin to say) that the different school-systems will cause and promote a situation as is now present in a horrible way in the North of Ireland. Very fortunately the historical background in Canada is another one than that in Eire; it is much more comparable to that of Holland, in which for years the Roman Catholics have lived in peace with their Protestant neighbours, and in which a school system prevails of Public, Christian and R.C. schools all paid by the government and all living in harmony.

I called the pamphlet which I quoted a piece of ecumenical intolerance. And I would say to the authors of it: gentlemen, it is a fact of life that there are different ways of thinking which are of such a (religious) character, that parents feel duty-bound to impart them to their children.

And facts do not cease to exist because they are ignored.

Louis Praamsma.

DATA CENTRE

AACS Study Conference, Michigan.

Oct. 22-24

Oct. 23

Oct. 27

Oct. 28/29

Oct. 29

Oct. 30

Oct. 30

Nov. 3

Nov. 5

Nov. 5

Nov. 5

Nov. 6

Nov. 6

Nov. 6

Nov. 12

"Netherlands Bazaar", in St. Gabriel's Centre, 672 Shephard Ave. E., Willowdale, Ont. 1 p.m. to 10 p.m.

Opfelingen fan it Fryske stik "Polysje Wynstra swetst mar op" yn Jarvis, Ont. 8 ure yn de Community Hall.

Ont. Chr. Teachers' Convention in Hamilton District Chr. High School.

Opfelingen fan it Fryske stik "Polysje Wynstra swetst mar op", yn Toronto Chr. High School.

Elders Conference Classis Hamilton at the Trinity C.R.C., St. Catharines, Ont.

Fall meeting of Elders Conference Class Hamilton in St. Catharines, Ont., Trinity Christian Reformed Church.

Opfelingen fan it Fryske stik "Polysje Wynstra swetst mar op", yn Strathroy, Ont.

Opfelingen fan it Fryske stik "Polysje Wynstra swetst mar op" yn Bowmanville, Ont.

Riverside C.R.C. Wellandport, Ont. Films: "Target - China", "To Russia With Love", "Through Blood and Fire".

Celebration of 25th Anniversary of the Ladies and Men Societies, Christian Reformed Church, Drayton, Ont.

Opfelingen fan it Fryske stik "Polysje Wynstra swetst mar op" yn South Mountain (near Ottawa).

Dr. Joel Nederhood, Rev. B. Madang and Rev. J. Boonstra — Riverside Christian Ref. Church, Wellandport, Ont. Rap session for youth in afternoon, 8.00 p.m. Rally with Dr. Joel Nederhood and the Ambassadors all male choir. E. L. Crosby School Auditorium, Hwy. 20, Fonthill, Ont.

Fall Conference of the British Columbia Diaconal Conference in the New Westminster Christian Reformed Church, at 9.45 a.m.

Opfelingen fan it Fryske stik "Polysje Wynstra swetst mar op", yn Jarvis, Ont. 8 ure yn de Community Hall.

Elders Conference Classis Hamilton

The

FALL MEETING

will be held on

SATURDAY, OCTOBER 30, 1971

speak on: "MOVEMENTS INFLUENCING OUR CHURCH" Dr. M. VRIEZE, Prof. at Trinity Chr. College, Chicago, will TODAY, with special emphasis on Neo-Pentecostalism, at the

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Church Announcements

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ANNIVERSARY
REV. J. TAMMINGA

"And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel." (Ephesians 6:19) With these words as his text, the young Jacob Tamminga began his service as minister of the gospel on November 8, 1931, in Harderwijk, the Netherlands. The words seemed to be in sharp contrast with the charge to the watchman set over the house of Israel (Ezekiel 33) to which the late Rev. M. Holthrop had made reference in his ordination sermon. Now, forty years later, Rev. Tamminga and his wife may look back and marvel at the faithfulness of their God. He led them to various places, even across an ocean, but He never left them. And during these forty years, he was able to make known the mystery of the gospel boldly and without major interruptions.

During the first twenty years of his ministry Rev. Tamminga served the Christelijke Gereformeerde Kerken in Harderwijk (1931), Enschede (1939), Rotterdam (1946), Enschede again (1948). Then in August 1951 he began his labours amongst the newly arrived immigrants who had formed the Free Christian Reformed Church in Chatham, Ontario. What difficult but beautiful days these were. Many of our older readers will no doubt be able to recall similar circumstances: a small congregation (seven families!) and a small salary (but what a sacrifice it was for those few families). The Tammingas were immigrants. They went through the same difficulties all immigrants of the early days did, in addition to the problems peculiar to a parsonage. New immigrants arrived in number during the early fifties and, of course, their first destination was often "de dominee." How good it was during those first bewildering days to have this oasis of strength as a home base. But, although the house and heart were often full, the cupboard and wallet were just as often empty. Yet never did the Lord let them down. The congregation grew and was firmly established.

After a period of building under God's blessing, Rev. Tam-

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A. Vis

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THE COMING ELECTION
IN ONTARIO

The people in Alberta have a privilege for which others in most of Canada and in the US still have to fight. In Alberta private schools receive government support, which means that the government in that province recognizes the fact that the parents decide what kind of education their children will receive.

The people in Ontario have to vote for a new government within the next two weeks. Politicians have assured the public that aid to non-public schools will not be an election issue. However, many people consider it as such. The present Progressive Conservative government has made its standpoint clear: no support. In fact, the government said that we should have one school system, which is the same as saying that the parents don't decide on the children's education, but the community or the state does.

What is the course to follow now? We never have and we will not now tell anyone how to vote. This is decision everyone would have to make for himself or herself. We can only see and show how the cards lie on the table.

Someone has suggested not to abandon the Progressive Conservatives, because most likely neither the Liberals nor the New Democrats will receive a majority. Therefore the suggestion was made to keep the Progressive Conservatives in government and keep on urging them to at least introduce the Bible in classroom. Possibly the government would give in to this and hence something would have been won.

We would not deny that there is something in this suggestion, but it still leaves the fact untouched that in so doing the parents are still denied their right to decide on their child's education. School education is not evangelism. The school is a complement to the home and therefore it is the parents' and not the government's prerogative to decide what kind of education their children should receive. This is the crucial point and recognition of THIS fact is what we ask for in the first place.

There is another point which deserves the attention of the voters in Ontario. Suppose the majority would still vote Progressive Conservative in spite of their refusal to help Christian Schools financially. The outcome would be that the Progressive Conservatives would minimize the protest of the parents. A few months ago a petition with thousands of names was presented to the premier. If the Progressive Conservatives would be voted back in their reaction could easily be that they simply can afford to ignore such petitions, since they have retained the same number of votes anyway.

What must we do now? Let's take a closer look at the other parties. First the N.D.P. We cannot very well see how the principles of this party would fit into a Christian concept of government, even if this party would be willing to give all the financial assistance which the parents would like to have. One of our subscribers was so kind as to send use an official statement from the New Democratic Party on the matter. From it we quote:

"We have not approved, however, any additional grants (in addition to the support of Roman Catholic schools — editor) of the private system, be it Jewish Day Schools, French Schools, Everdale Place, Upper Canada, or Dutch Reformed Church. We believe, strongly, that it would be a profound error to extend grants in compartments, as it were, and worse still, religious compartments at that. Nothing could be more divisive of the learning process."

And further:

"At this moment, our policy through the next election is clear and your paper shouldn't be misled in any way: no extension of aid beyond the separate system."

It seems to us that this is clear enough. We do not have to elaborate on this statement.

This leaves us with the Liberals. The party has no Christian principles (neither has the Progressive Conservative Party or the NDP). It is said that several candidates for the Liberal Party have promised aid to Christian schools once they were elected to form a government. However, we have in front of us a "Statement Liberal Caucus Policy Separate Schools," which the same subscriber was so kind to show us. In it we read:

"Liberal policy presently remains unchanged as it applies to the right of students attending any school in Ontario to receive textbook grants and aid for transportation. The proposed Select Committee will examine fair and equitable means to provide assistance to other schools placed under public control which are not now part of the two basic systems (which means, as we understand it, the the Public School system and the Separate or Roman Catholic system — editor.) so that, subject to reasonable criteria such a period of time in operation without public assistance, and the extent of their support in the community, equitable treatment may be worked out for them."

This statement gives a little more perspective. In the first place it says that "textbook grants and aid for transportation" is the RIGHT of students attending ANY school in Ontario. In the second place the Select Committee (which apparently is only proposed and does not exist as yet) will examine fair and equitable means to provide assistance to other schools placed under public control. Not every Christian school is under public control, not because they did not want to be, but because the authorities did not let them be. But it seems to us that this would not be a stumbling block to any Christian school. We acknowledge the right of the government to set minimum standards for school education.

In this Liberal Party statement we find something of a recognition of the parents' right to decide on the education of the children, which we do not find with any of the other parties.

This is the situation as we see it at the moment. Everyone should carefully consider how to vote. What we have written here pertains to the matter of schools only and the election of a new government is more than whether Christian parents will be recognized and assisted. Voting is a serious business and everyone should be well aware of his or her responsibility. D.F.

MORE SUBSCRIBERS
is a must for the expansion of our paper.
Would you lend us a helping hand?



From the Mailbox

Word of God

Dear Mr. Editor,
A report on the N.U.C.S. meeting held in Langley, B.C. contains a report on a speech given by Dr. Spykman on the subject "What makes education Christian."

He considered the all important place of the Bible in Christian education and then stated: "the Bible taken seriously in the total educational enterprise means taking creation seriously as the Word of God, because the Bible calls it that. . . . What else is there in Chr. education than the Word of God — the Word in Creation, the Word in Scripture and the Word in Christ."

Later on the report mentions that the basis article for the NUCS was tabled, because of this phrase "Word of God". I don't want to quibble over little things or wordings, Mr. Editor, but I believe the time has come to call those who use such ambiguous words even in the basis article to an account and I like to challenge Dr. Spykman to show us all where the "Bible calls creation the Word of God." There may be far more at stake than meets the eye and I believe we are entitled to a clarification of what the new basis article really means. Obviously, Dr. Spykman as the keynote speaker must be ready to give an explanation. Rev. L. Mulder.

Dear Sir:
In your lead report on the N.U.C.S. Convention, entitled "Yeast for Tomorrow" a particular quote from an address by Dr. G. Spykman struck me.

It is reported that he said: "What else is there to Christian education than the Word of God — the Word in creation, the Word in Scripture, the Word in Christ . . ."

I am rather baffled that this eminently qualified professor would spring this kind of gobbledygook on the average Christian reader, without explaining his new use of the term 'the Word of God'.

Hopefully, he will explain himself in a future article in Calvinist-Contact so that we may know at least what he means.

Yours sincerely,
Rev. John G. Klomps.

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REPLY

by Dr. Gordon J. Spykman

Dear Mr. Editor:
Thank you for "giving me the floor" — as you put it in your footnote. It seems that the summary report on my speech as carried by Calvinist-Contact touched some sensitive nerve-endings. Hence this double reaction. The issues raised by my colleagues are, I think, important and worth exploring. I therefore appreciate your invitation, in response to these letters, to share my thinking on the subject of the Word-of-God.

It is not easy to know how to enter into this ongoing discussion. A brief reply? A more definite answer? Or something in between? Please allow me to just start thinking out loud and see where this leads us. In a reply like this it is easy to plead the inaccuracy of the report. I shall not make such an appeal. The reporting was substantially true to fact — with the exception of a single, though fairly significant detail in wording. Such slight misquotings slip in easily, almost daily, and understandably so in taking notes while listening. You should see some of the notes my students take! Let me add that I willingly accept the discredit for this minor journalistic flaw, since the reporter allowed me to choose between submitting my own resumé or going along with his, sight unseen. I chose the latter course of action. Your reporter did a good job of catching the highlights of my talk. Another report on my talk placed the emphasis so differently as to almost suggest a different speech.

Such summaries are, of course, always incomplete. For brief quotations cannot possibly capture the full thrust of an entire address. Therefore these quotations must be evaluated in their larger context. That larger context, I take it, is what the Revs. Mulder and Klomps wish to see developed. By the way, I understand that eventually the full text of my talk will be published by NUCS. Perhaps that will create the arena for a more thoroughgoing discussion.

In the meantime please allow me a few comments on the "challenge" thrown out in these two letters. Let me say, first, that the use of such epithets as "gobbledygook" (i.e. sheer nonsense) serves little good purpose in clarifying the issue at hand. Precisely what is to be regarded as nonsense? "Word-of-God" — is that gobbledygook? "The Word in creation" — is that gobbledygook? "The Word in Scripture" — is that gobbledygook? "The Word in Christ" — is that gobbledygook? Or is the whole complex of ideas to be regarded as gobbledygook?

The point of the objection, I take it, is that this way of speaking about revelation involves what the writers consider to be "ambiguous words". I sincerely regret this reaction because, as I see things, this Biblical concept Word-of-God serves precisely the opposite purpose. It can open the windows of our minds to a clearer and richer insight into the meaning of revelation.

A second charge seems to be that this way of thinking about revelation is highly confusing to "the average Christian reader" — or rather, since this was an oral presentation, "listener". I honestly doubt that on this point of communication my correspondents could successfully assume the burden of proof. This talk was given at a public rally, open not only to educators at the convention, but also to the whole Christian community. Though the topic was academic, the manner of treatment was generally popular. I tried to avoid every pretense to a theological or philosophical or otherwise theoretical approach to Christian education. My aim was to explore the question, "What Makes Education Christian?", at the level of Biblical-confessional-educational reflection. I am fairly confident that my talk was not beyond the grasp of the Christian school community as a whole. After all, these are fundamental matters of the Reformed Christian faith.

As I read these two letters, a third allegation seems to be that the ideas developed in my talk represent a "new use" of the concept Word-of-God. Perhaps, in part, this is so. At least I find something life-renewing in them, and something refreshingly Biblical. These ideas are "new", however, not in the sense of newcomers to our community, a late twentieth century novelty, or a departure from our "old" time-tested Reformed heritage; but "new" in the sense of building anew upon foundations solidly anchored in our Calvinist tradition.

Perhaps you will permit me a little personal testimony. It is to the point, I think, and helpful, I hope. Let me hurriedly recount my "pilgrimage", as I sketched it at the St. Catharines conference. The story goes something like this: In the late 40's and early 50's, while at college and seminary and university, I found myself using the only terms anyone had ever given me, "General Revelation" (creation) and "Special Revelation" (Scripture). Upon continued reflection and discussion it gradually dawned upon me that these (man made) terms are really pretty nondescript. While offering many good answers, they also raise a number of questions. For, speaking seriously, in what sense is General Revelation general (universal?), and what precisely is so special (limited?) about Special Revelation? Further study led me to realize that these terms are heavily laden with so much controversial theological baggage that to use them is to openly invite serious misunderstandings and frequent dispute. Then in the late 50's or early 60's I found some help. A chapter on "De Openbaring Gods" by Dr. A. D. R. Polman in Het Dogma der Kerk suggested a more meaningful set of terms, "Fundamental Revelation" (creation) and "Redemptive Revelation" (Scripture). Now in more recent years, while pursuing these same thoughts and working within the same Reformed tradition, I have discovered that speaking about revelation as Word-of-God makes it possible to do greater justice to the underlying unity of God's revelation in its breath-taking totality and to the rich diversity of ways in which the revealing God comes to us — all this as embedded in the teachings of Scripture. For the Bible as the inscripturated Word-of-God remains the ever-ready, wide-open doorway to understanding God's Word as manifest in creation and incarnate in Christ. These growing insights have lent a (in this sense) "new" and exciting dimension of meaningfulness to my preaching and especially to my teaching. So much for personal confessions. That,

briefly, on this point, is how I got to be where I am now. As I experienced this development, there was no break along the way, but simply (yet profoundly) continuity in a single direction.

But does Scripture actually teach such diversity of ways in which the Word-of-God addresses us? It has been stated with emphasis: "... This writer uses the term 'Word of God' in one sense only: The Scriptures are the Word of God, only and exclusively" (Rev. L. Mulder, "The Word, the Word, and the Word", The Banner, June 25, 1971). I submit that to maintain this position one must overlook the thrust of too much of the Bible's clear witness especially to Jesus Christ as Word-of-God, and also to creation. Note John 1:1,2,14: "In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. . . . And the Word became flesh and dwelt among us, full of grace and truth; and we beheld his glory, glory as of the only Son of the Father". I cannot believe that the author of the above article has not taken a good, long, hard look at this passage. I see a bridge to span the understanding gap. Or read I John 1:1-4, which bears witness to Christ as "the word of life". Or turn to Revelation 19:11-16, where John says concerning the "Faithful and True", the "King of kings and Lord of lords", riding upon a white horse, that "He is clad in a robe dipped in blood, and the name by which he is called is The Word of God".

Jesus Christ, the Word made flesh, is the heart of God's inscripturated Word from beginning to end. Hear his own claim concerning the Old Testament writings: "... It is they which bear witness of me" (John 5:39). And, "Beginning at Moses and all the prophets, he (i.e. Christ) interpreted to them in all the scriptures the things concerning himself" (Luke 24:27). The Bible as the written Word-of-God witnesses pervasively to Christ the Word incarnate.

Christ is also the key to the meaning of creation. For "all things were made through him (the Word), and without him was not anything made that was made" (John 1:3). Again, "In these last days he (i.e. God) has spoken to us by a Son, whom he appointed heir of all things, through whom also he created the world. He reflects the glory of God and bears the very stamp of his nature, upholding the universe by his word of power" (Hebrews 1:2,3). Apart from Christ our view of the world gets reduced to sorting things out as a meaningless mass of "natural" phenomena. For, as Paul puts it,

(Continued on page 4)

Let's Play Chess

Editor: Charlie Hess

SOLUTIONS OF THE JULY PROBLEMS

- Nr. 452 (Rickets)
If I am not mistaken this must be a headache for every serious solver. But this does not mean that it is not highly enjoyable.
1. BxP at R3, thr. 2. B-K4, KxN; 3. Q-QR1 mate.
a. 1. —, B-K3; 2. BxB, KxN; 3. Q-QR1 mate.
b. 1. —, P-B6; 2. Q-Rich, KxB; 3. P-K4 mate.
c. 1. —, KxN; 2. Q-QB3ch, KxB; 3. Q-B5 mate.
d. 1. —, B-KB4; 2. B-QR2, B-QN8; 3. N(K)-KB3 mate, etc.
A very hard problem!
Nr. 453 (Ellerman)
1. Q-QB6, thr. 2. Q-K8 mate. 1. —, R-QN7/R-QN6/QxN/RxQ; 2. N-N3/R-QN5/R-K5/BxR mate. Ellerman was a famous composer. This very involved 2-mover proves it again.
Nr. 454 (Matthews)
Did you watch out? 1. —, B-KB6; 2. P-K6, BxR; 3. PxB would work well if you would have a fitting key. Well, discovering the key is the main job in solving a problem: 1. N(Q)-B4, thr. 2. BxP and 3. N-N6 mate. 1. —, B-B6; 2. N-R4, N-K7; 3. NxP at K3 mate. 1. —, B-K7; 2. P-K6, N-B6; 3. NxP at K3 mate.
The author certainly deserves honour for this product.
Nr. 455 (Ellermans)
Solving this problem means enjoying it. 1. N-Q6!, thr. 2. N-N7 mate. 1. —, P(B)xN/P(K)xN/QxN/KxN; 2. B-N6/RxP at B7/Q-QB1/QxP mate.
This is another very worthwhile 2-mover by the late author.

- DUTCH
452. 1. La3; dr. 2. Le4, Ke5; 2. Da1 mat.
1. —, Le6; 2. Le6; Ke5; 3. Da1 mat.
1. —, f3; 2. Da1, Kd5; 3. e4 mat.
1. —, Ke5; 2. Dc3, Kd5; 3. Dc6 mat.
1. —, Tf5; 2. Lf3 etc.
453. 1. Dc6, dr. 2. Dc8 mat.
454. 1. Pdc4, dr. 2. La7. 3. Pb6 mat.
1. —, Lf3; 2. Pa4, Pe2; 3. Pe3 mat. 1. —, Le2; 2. e6, Pf3; 3. Pe3 mat.
455. 1. Pd6; dr. 2. Pb7 mat.

REPLY

(Continued from page 3)

"All things were created through him and for him. He is before all things and in him all things hold together" (Colossians 1:16,17), i.e. hang together, cohere, find their sense and meaning.

Thus, Christ, the Word-of-God personified, is the heart of God's Word in Scripture and the key to God's Word in creation. This Biblical perspective, so I argued in my talk, is the central clue to making education Christian. It opens the door to studying the Word-of-God as manifest in all creation in the light of (recall Calvin's "spectacles") the written Word-of-God in Scripture under the rule of God's incarnate Word in Jesus Christ. Is there anything that lies outside of this cosmic perspective? What firmer foundation, what fuller vision is there for Christian education than this? There we find disclosed to our view the basic ingredients which go into the shaping of a Reformed world-and-life-view. This revelation comes to us as an open invitation to learn to live by "every word that proceeds from the mouth of God" (manifest in creation), as formulated in the proposed basis article of NUCS? With your permission, please allow me to quote from the official text of my talk (note the slight correction in wording on the reported version):

In the teaching-learning process the central norm is the Word of God, originally published in creation. The profound unity and rich diversity of creation's handiwork reveals the everlasting power and majesty of our Maker. Creation is a sounding-board, echoing God's Word for the world. It is a mirror, reflecting God's laws for human life. Christian education must help students open their ears and hearts to this witness to His Word which God has planted in His world . . .

Taking the Bible seriously as the Word of God in Christian education means also taking seriously God's Word in creation. This insight is of utmost importance and lends profound meaningfulness to Christian education. For most of the disciplines in our schools are involved precisely in a study of God's creation. Recognizing this unbreakable bond between creation and the Word of God honors the language of Scripture itself. There we learn that God put his Word to the world in calling it into existence. His dynamic, creative Word gives sense and purpose, structure and direction to world history as the unfolding of the potentials of God's creation. In the various disciplines something of this creative Word of God must come through to our students.

Listen to how God's Word in Scripture witnesses to His Word in creation: By the Word of the Lord were the heavens made, and the host of them by the breath of His mouth. In the beginning God said, "Let there be . . .", and it was so. God spoke and the world was established; He commanded and it stood fast (Psalm 33:6,9).

There is a Word of God which hold for all His creatures and to which they must respond. Listen again to the Scriptures: He sends forth His word and the lightning flashes, . . . the snow melts, . . . the grass withers (Psalm 104:7; 138:4; 147:15, 18; 148:8). Clearly this is our Father's world. It is in good hands. His Word is the law of life for all His creatures. As Peter puts it: By the Word of God heavens existed long ago, and an earth was formed out of water . . . By that same Word of God the heavens and earth that now exist are stored up for judgment (II Peter 3:5-7). From beginning to end the world is dependent upon the Word of God. The world is unthinkable apart from that Word. Christian education must therefore take this world seriously, for it is the one and only arena for Christian learning and living.

Note these few additional passages. "By faith we understand that the world was created by the word of God . . ." (Hebrews 11:3). Can we say that this Word-of-God is the Bible? Is the Word-of-God "only and exclusively" the Scriptures? God's Word spoken originally in creation, spoken redeemingly in Scripture, spoken incarnately in Christ (on "spoken" see Hebrews 1:1,2) — this is the norm for all created reality. To this norm all creation must answer. Hence, in response to God's Word for creation and in creation, the heavens fulfill their calling by declaring the glory of God, and the firmament showing His handiwork (Psalm 19:1). Surely, God "did not leave himself without a witness" in the world of His creation (Acts 14:17).

Well, just how "new" is this way of stating the case? Calvin, in commenting on Psalm 33:6 ("By the word of the Lord were the heavens made . . ."), says: "... We may truly and certainly infer from this passage, that the world was framed by God's Eternal Word, his only begotten Son . . . The Scriptures often teach in other places, that the world was created by that Eternal Word, who, being the only begotten Son of God, afterwards appeared in the flesh". Does the concept Word-of-God apply "only and exclusively" to the Scriptures?

On Psalm 147:15-20 Calvin comments: "He must have little discernment who, in the sudden snows and hoar-frosts, does not perceive how quickly the word of God runs. If, then, we would avoid a senseless natural philosophy, we must always start with this principle, that everything in nature depends upon the will of God, and that the whole course of nature is only the prompt carrying into effect of his orders. Then the waters congeal, when the hail spreads through the sky, and hoar-frosts darken the sky, surely we have proof how effectual his word is . . . Here is another word that is spoken of than was formerly mentioned; for God speaks in a different way to the insensate works of his hands, which he silently subordinates to his will by the secret laws impressed upon them, than he does to men who are endowed with understanding, for these he teaches with articulate language, that they

may obey him intelligently and with consent".

These are very remarkable and instructive passages.

Now back to the question at hand: Are these really "new" and strange ideas?

The lead article in the statement of principles undergirding the Calvin Graduate Studies Program reads as follows: "The life of every man is a response to God's Word to mankind in creation and in history. This Word of God to man is focussed in Jesus Christ, the Word incarnate, who is authoritatively revealed in the Scriptures of the Old and New Testaments". This statement passed the scrutiny of a Board-Seminary-College committee, the Board of Trustees, and the Synod of the CRC.

Again, a basic directive in the document, "Toward a Unified Church School Curriculum", drafted by a special committee and later adopted by the Education Committee, the Board of Publications, and the Synod of the CRC, reads as follows: "In responding to the Word of God in our educational ministry, we should recognize that God's revelation comes to us as an inscriptural Word (Bible), the incarnate Word (Jesus Christ), and a Word establishing order in creation (General Revelation)".

Finally, let me quote from an eminent pastor and theologian, the Rev. Herman Hoeksema of the Protestant Reformed Church. In his book of sermons entitled *The Power of the Cross* (1947), in the lead sermon on I Corinthians 1:18, Hoeksema, in preaching on the

"word of the cross", states that "The cross is a Word of God". He then goes on to say:

All things may be said to be words of God. The Word of God is the very essence and meaning of all things that are made. For 'in the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not any thing made that was made'. There is a Word of God in the golden glory of the sun, and in the silvery shimmer of the moon, striking a path across the rippling surface of the lake. There is a Word of God in the humble lily of the valley and in the proud cedar of Lebanon, in the flashing lightning and in the

roaring thunder, in the lowly lamb and in the mighty lion, in the murmuring brook and in the tempestuous ocean. That is the reason the heavens declare the glory of God, and the firmament sheweth His handiwork, day unto day uttereth speech, and night unto night uttereth knowledge. For in all the works of His hands God speaks concerning himself. We understand this speech no more because of the darkness of sin within, and the curse and vanity of the creature without. But even so, all creation is a Word of God, and the Word of God in every creature is its idea, its essence, its real meaning.

Thank you for your kind attention.

Sincerely,
Gordon J. Spykman.

RELIGION IN THE HOME

by REV. RALPH HEYNEN,

Pine Rest Christian Hospital Chaplain.

It was my privilege the other night to have a share in the series of seminars which are conducted in pre-marital counseling in one of the churches in Zeeland, Michigan. I would like to recommend this very heartily for other places to consider. There were about twenty-five couples at this meeting, all of them planning to be married within the next year. There was an opportunity to talk about some of the feelings that go into marriage. So often young people go into marriage with their eyes closed because they are all starry-eyed and filled with romance and they still have so little feeling about the realities that are going to face them afterwards when they get married. I also feel that it gives them a greater sense of confidence when they attend these pre-marital sessions, because it gives them an indication of what others think about marriage, what plans they should be making, what conflicts they can expect, and some of the things that they ought to learn before they actually take their marriage vows.

It was my privilege to talk about religion in the home and I would like to make a few comments on that subject. I find today that there are particularly four kinds of attitude towards religion, which are very prevalent within the church. There is first of all a large group, a large silent majority, who are non-thinking conformists. They go to church because it is the thing to do; they have been taught this since they were children; when they reach a certain age they join church rather than making profession of their faith. They don't cause a great deal of problems in the home or in the church, and they conform to the standards that are set before them. They can talk about the church, and about the school, and about devotions, but it is awfully hard for them to talk about what Christ really means to them. They would feel ill at ease if they were called upon to make a statement about their faith. They would not witness to an unbeliever. Their parents did not do this either, and so you get a large majority of people who belong to this lukewarm group. They are rather comfortable in the church because they are conformists. In a way this may not be so bad, if somehow or other, if later on in life there is a forward movement that they grow to become more constructive, but in themselves, the non-thinking conformist is not the ideal way of looking at religion.

I think there are also a large number of people today who are in open rebellion against the faith of their fathers. They are kicking over the traces, they are angry at the situation as they find it within the church. They can often be very critical of the church. Or, like a young lady said to me the other day, "I'm sick of having people stuff religion down my throat." Now, usually you will find that these young people are not only rebelling against their parents and their traditions. They have a negative attitude toward life in general, and often the length of their hair, and of their skirts, is an indication of part of their rebellion. It is not that they have anything better to offer, but it is the fact that they are against that which the church has to offer. To be sure, there is much to criticize within the church. Nobody wants to say that the church is perfect, but unless you have something better to offer, don't hit it too hard.

There is a third group which I like a bit better, and these are the skeptic but they are really thinking. They are a people who are in search for something that they have not found. They have been taught the facts about the Christian life, but they have many unanswered questions, and they take a sceptical attitude. These are often the bright-eyed young people or the young married people. They read extensively, they have their eyes open, and they do not like the dishonesty that is so prevalent within the church; and they refuse to just blindly accept the truth of the Gospel. Often we find among those people a deep sense of anxiety. There is a feeling of guilt. They are in search of something, but they cannot quite lay their hands on it. Often they deny their own real feelings, because they want to take a more intellectual view of life. A number of them find a good deal of support in

Pastoral Counselling

much of modern writing on religion; many of them modern critics of the church, but actually they are still searching and never quite finding. The whole prospect of them is that they are searching sincerely.

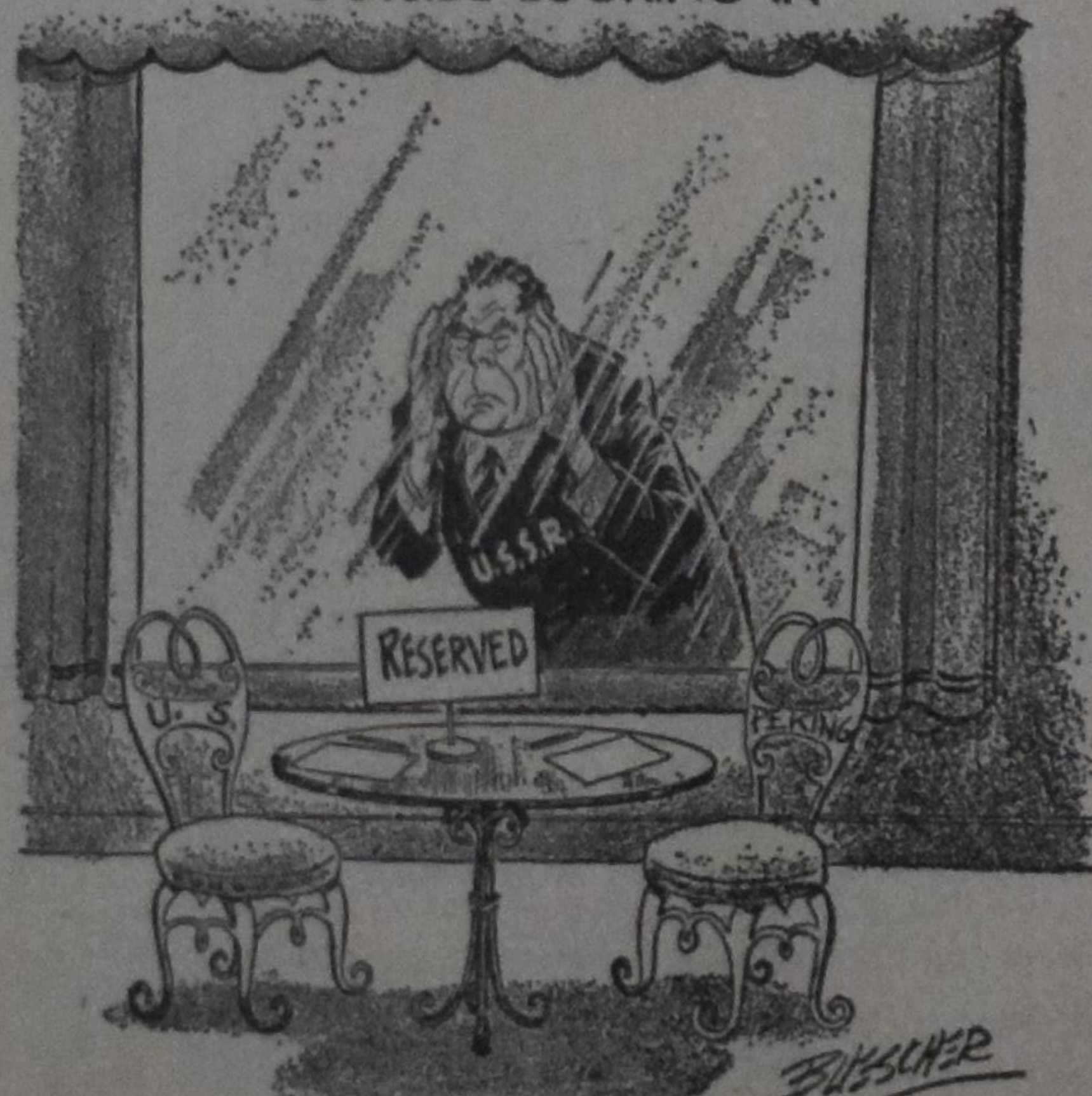
We may be thankful also that among a group of young people who plan to get married, among young married people there are also those who are deeply committed in a good positive way. There are some wonderful adolescents who are willing to give of themselves for causes to which they are deeply committed. Many young people are at work in the inner city or willing to do evangelistic work in various ways. We see them in the Christian Service Corps at our hospital, we see them in volunteers who go out to witness for Christ in various parts of the country and we admire their sense of devotion.

Now to my mind, the aim of religion, the aim of the Christian faith must be to lead people away from unhealthy and from rebellious feelings, and to challenge them into healthy channels of Christian Living. This becomes the great task of the church, of the ministry, and this is also the great task of the home, and the family. To my mind religion finds its place there, within the family. Oh, I know, we see it in the family altar when the family gets together and prays and reads the Scripture. This is important; this is a part of life. But to my mind there is something that is of greater significance and that is that we practice our faith in every day living, in our relationship with each other, in the way that we relate to our parents and to our grandparents, to the extended family that is round about us, in the way that we relate to the children in the home. All of this becomes a part of the religion in the family. For religion is not just a matter of reading the Bible and praying. It is a matter of living and putting it into practice.

I like that story of the old grandmother whose eyesight was pretty bad, and she said, "I have a hard time threading my needle when I do this sewing, but each time I have to thread the needle I pray a little prayer to God that He may help me and somehow or other it works." I like to hear the prayers of our grandchildren when they pray at the table. It is such a simple way they ask God's blessing upon the food or upon the birds that are chirping outdoors, or upon the members of the family; there is something about their prayers that I envy. It shows Christianity at work; in the family, and in the home, and for all of us I think this must be seen too in the relationships that we have. If we are constantly at war with each other you can be sure that our Christian faith is not working too well. If people are forever at each other's throats, their Christianity is not functioning. If you find these families where everybody is so terribly critical of the church, and of the school, and of their neighbours, and of the preacher, and all the way down the line everything is wrong, they are not practicing their Christian faith in the family, because Christian faith leads to solid, positive constructive living. It's that kind of creative faith that makes life worthwhile, so that when we are prosperous we can rejoice in God for all of His gifts; but when we have adversity we can still be calm and restful underneath the burdens of life. Then the home will be filled with a sense of love, and concern, and a deep sense of devotion to the God who makes family life possible. This does not mean a lot of preaching. It does not mean that we have to do a lot of talking about religion, but it does mean that we do a lot of living it, because in order to make our religion real, its got to show in the way that we live together. Use your faith in your home. This is where your faith is put to its greatest test. This is the place where you cannot really be a phony, because you will be detected, but practice faith at home.

OUR THOUGHT FOR TODAY: Being a Christian was once a heroic business. It still is if we really live up to it. Being a Christian was once a responsible business; it still is, if we take it seriously, because God still lays His hand on us and claims our lives for His service.

OUTSIDE LOOKING IN



HET KEERPUNT

De zomer is heus voorbij.

Wij zitten al zo volop in het najaar, dat vrijwel niemand meer aan zijn vakantie denkt. Het bedrijfsleven is in volle gang, als men tenminste zo gelukkig is niet het slachtoffer te zijn van stakingen of van werkloosheid.

De gang zit er in. Als u de "Date Centre" ziet, dan blijkt wel dat er allerwege activiteit is. De scholen trachten de studenten kennis bij te brengen en de studenten zuchten onder de lading huiswerk. Overal zijn de catechisaties weer begonnen en de verenigingen en de bijbelclubs hebben zich opnieuw op het werk geworpen.

Waar doen wij het eigenlijk allemaal voor? Als je alleen maar werkt om in het leven te blijven en als je alleen maar studeert om wat kennis te vergaren, dan mis je toch eigenlijk je doel in het leven. En als je dat doel niet ziet, dan is het leven toch eigenlijk ontzettend monotoon.

Mensen worden geboren, ze leven een aantal jaren en dan sterven ze. Dat gaat nu al eeuwen zo door. De ene generatie gaat en de andere generatie komt. Er zijn mensen, die het leven defaitistisch leven, voor wie er geen kleur en bezieling in zit. Anderen daarentegen maken zich druk om zoveel mogelijk geld bij elkaar te halen en weer anderen streven een ideaal na. En wanneer zij sterven, dan is het afgelopen. Is er dan niets meer? Is dat alles?

De profeet Haggai heeft daar ook mee te maken gehad. Om te begrijpen wat deze profeet bedoelde moet men de achtergrond kennen. De ballingschap was voorbij, de mensen waren teruggekeerd naar het heilige land. Maar ze hadden de wind niet mee. Daar lag de tempel in puin. En economisch ging het al evenmin goed. Droogte en misoogst trof het gehele volk. Echt een toestand om bij de pakken te gaan neerzitten. Wat helpt het allemaal? Wat doe je met een ruïne, die vroeger kerk was? Wat doe je met een boerderij als er niets groeien wil? Waar leef je voor?

Toen kwam Haggai en die vertelde de mensen, dat God eerst moet komen in je leven. Niet dat je de dingen anders moet doen dan gewoon. O nee. Een farmer moet farmer zijn en een timmerman timmerman en een zakenman zakenman. Maar je DOELSTELLING moet anders zijn. En als je doelstelling anders is, dan doe je de dingen anders. Voor Haggai's tijd was het dat de mensen die tempel eerst moesten herbouwen. Waarom? Omdat God weer onder Zijn volk wilde wonen. En zinnebeeldig kon dit alleen maar als die tempel herbouwd zou worden. Zo was het in Haggai's tijd. En als die tempel niet herbouwd werd, dan ging het met alles mis. Met de godsdienst, maar ook met de economie. Met de gezinnen, maar ook met de staat.

Is dat op onze tijd toepasselijk? Neen, niet in die zin, dat God er op staat dat hier of daar een kerk wordt gebouwd. Dat niet. Maar wel dat God er op staat om onder Zijn volk te wonen. En als God onder Zijn volk woont, dan gaat er iets van dat volk uit. De gehele wereld deelt in die inwooning. Het Koninkrijk Gods moet beslag leggen op de ganse wereld en daar mag het volk van God voor zorgen.

Wij zitten weer volop in het werk en wij worden opgenomen in alle soorten van activiteit, maar als wij er HEM niet in bedoelen, blijft het leven zonder kleur. Hij wil en moet ALLES zijn. Wat houdt ons tegen? Je hoeft geen dominee te zijn om te leven en te werken voor de Heer. Maar je moet er wel een daadwerkelijke christen voor zijn. Over Haggai's hoofd heen zegt de Here het tot ons dat Hij bij ons zijn wil, in onze farm en in onze school, in onze keuken en in ons kantoor. Hij wil niet zo nu en dan op visite komen, Hij wil hier bij ons, op deze wereld wonen, blijvend wonen.

Canada en ook de U.S. hebben een record aantal werklozen. De surcharge op import in de U.S. dreigt de economie van Canada (en van meer landen) lam te leggen. De criminaliteit neemt toe. En als u de krant leest, dan kunt u gemakkelijk de lijst van narigheid aanvullen. Maar toen Haggai zijn boodschap aan de mensen had gebracht, zijn zij met de tempelbouw begonnen — en toen is het keerpunt gekomen. Durven wij het wagen? Durven wij dat aan? God zegt, als Ik bij je wonen kan, dan komt er een keerpunt in je leven. Als Ik alles voor je ben, werkelijk alles, kan je grote dingen in het leven verwachten. Voor jezelf, voor je gezin, voor de kerk, ja zelfs voor je land en voor de wereld. D.F.

NAJAARSPRACHT

door Diny Boulogne

Ik kan er maar niet aan ontkomen
Die bomen!!
De hele nacht blijven ze snellen voor mijn ogen.
Vergeef heb ik getracht
Die vlammen
Waar in ik vandaag heb doorgebracht
Te blussen:
Bloedrode najaarspracht
Met dennegroen en berkestammen
Daartussen.
Ik zie ze telkens weer
Langs led're bocht en helling naad'ren:
Kronen van geel' en oranje blaad'ren,
Over de weg gebogen
Als om 't voorbijsnellend verkeer
Te mogen kussen.

NAAR HET LAND VAN DE KAARSRECHTE WOUDEUZEN

door JOHN BOSGRA

(Slot)

Omdat de bevolking van Canada eigenlijk een mengelmoes is uit alle delen van de wereld, kan men op reis ook mensen van veel nationaliteiten aantreffen. Meestal is het niet moeilijk om hun nationaliteit vast te stellen. Nu was er echter een lady aan boord waarmee we in dat opzicht moeite hadden. Ze had zwart haar met donkerbruine ogen, maar toch kon men zien dat ze niet van Indiaanse afkomst was. Ze had 2 kinderen bij zich, die er buitengewoon gezond uitzagen, van naar schatting 6 en 4 jaar. We besloten daarom om te trachten een praatje met haar te maken, indien ze althans de Engelse taal machtig was, en dat bleek wel het geval te zijn. We vertelden haar ronduit dat we moeite hadden om haar nationaliteit vast te stellen. Om onze nieuwsgierigheid wat te camoufleren vertelden we haar dat we wel eens een stukje voor een paar nieuwsbladen en tijdschriften schreven. Ze vertelde ons toen dat ze van Perzië kwam en dat haar man professor was aan een universiteit in Californië om onderwijs te geven in de Oosterse talen. Op onze vraag of ze zich in de Ver. Staten beter thuis gevoelde dan in haar eigen vaderland antwoordde ze: "O nee, ik heb mijn eigen natie lief." Maar ze voegde er direct aan toe: "Ik houd veel meer van Canada dan van de States." Zo ging het gesprek door, over haar land, de onrust die er over de hele wereld is en in het bijzonder in het midden-oosten. Tenslotte ook over haar godsdienst (moslem). Wij hadden toen ook de gelegenheid om haar van onze godsdienst te vertellen, in zover eenstemming met de Bijbel, en voordien hebben wij nog nooit

zulk een belangstellende toehoorder gehad! Blijkbaar had ze hier voordien nog nooit van gehoord. We drongen er bij haar op aan om een Bijbel te kopen, en dat er zoveel ellende, haat, afval en zedeloosheid in de wereld is, omdat miljoenen mensen de Bijbel en daarmee hun eigen zaligheid de rug toekeren.

En hoe was het afscheid van deze dame, die we van tevoren helemaal niet kenden? Om nooit meer te vergeten! Wij, mijn vrouw en ik, vonden het erg jammer dat we haar niet een Bijbel konden presenteren. Een van de eerste dingen die we bij aankomst thuis deden was daarom om wat Bijbels te bestellen bij de Canadian Home Bible League, en later zullen we zeker een extra exemplaar meenemen op reis.

Korte tijd daarna stapten we weer in de auto. Ditmaal was onze schoonzoon onze chauffeur. Nu kwam veel werkvolk van de fabrieken en het kostte ons een extra half uur voordat we door de stad waren. We feliciteerden Brian, dat hij met zijn familie in de buitenwijken woont en kort bij het werk, zodat hij door de dag weinig last heeft van verkeersopstoppingen en verloren tijd. Wij gingen nog even aan om een projectietoestel, want we hadden een collectie films meegenomen en deze avond zouden wij een familievoorstelling organiseren. Dit ging nogal grootscheeps, want eerst hadden we een kindervoorstelling en daarna voor volwassenen. Dit kwam door een samenloop van omstandigheden. Onze dochter zingt in het koor (Bachkoor) van het Vancouver Symphony en met het oog op hun aanstaande optreden in Nederland en België kon zij de repetitie van deze avond niet missen.

Hoe mooi het is als men op reis een camera meeneemt, ziet men eerst als men de films projecteert. Ditmaal stond een van onze jongens ons op te wachten. Een paar uur later waren we weer thuis. Op zulk een reis ontbreekt het alles nu in Nederland veranderd niet aan afwisseling. Vanaf Vancouver Eiland gerekend ging het eerst per auto, toen op de boot, daarna door de lucht, weer in de auto, en tenslotte thuis.

KOOP

BIJ DE

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voor een ieder die 30 nieuwe, betaalde abonnementen aanbrengt vóór 31 januari 1972, en twee passages voor een ieder die ons 50 nieuwe betaalde abonnementen aanbrengt.

U hoeft de nieuwe abonnementen niet tegelijk aan ons te zenden. Wij houden het voor U bij tot eind januari.

MAAR DIT IS NIET ALLES.

Als U ons 20 nieuwe, betaalde abonnementen opgeeft vóór 31 januari 1972, mag U kiezen tussen

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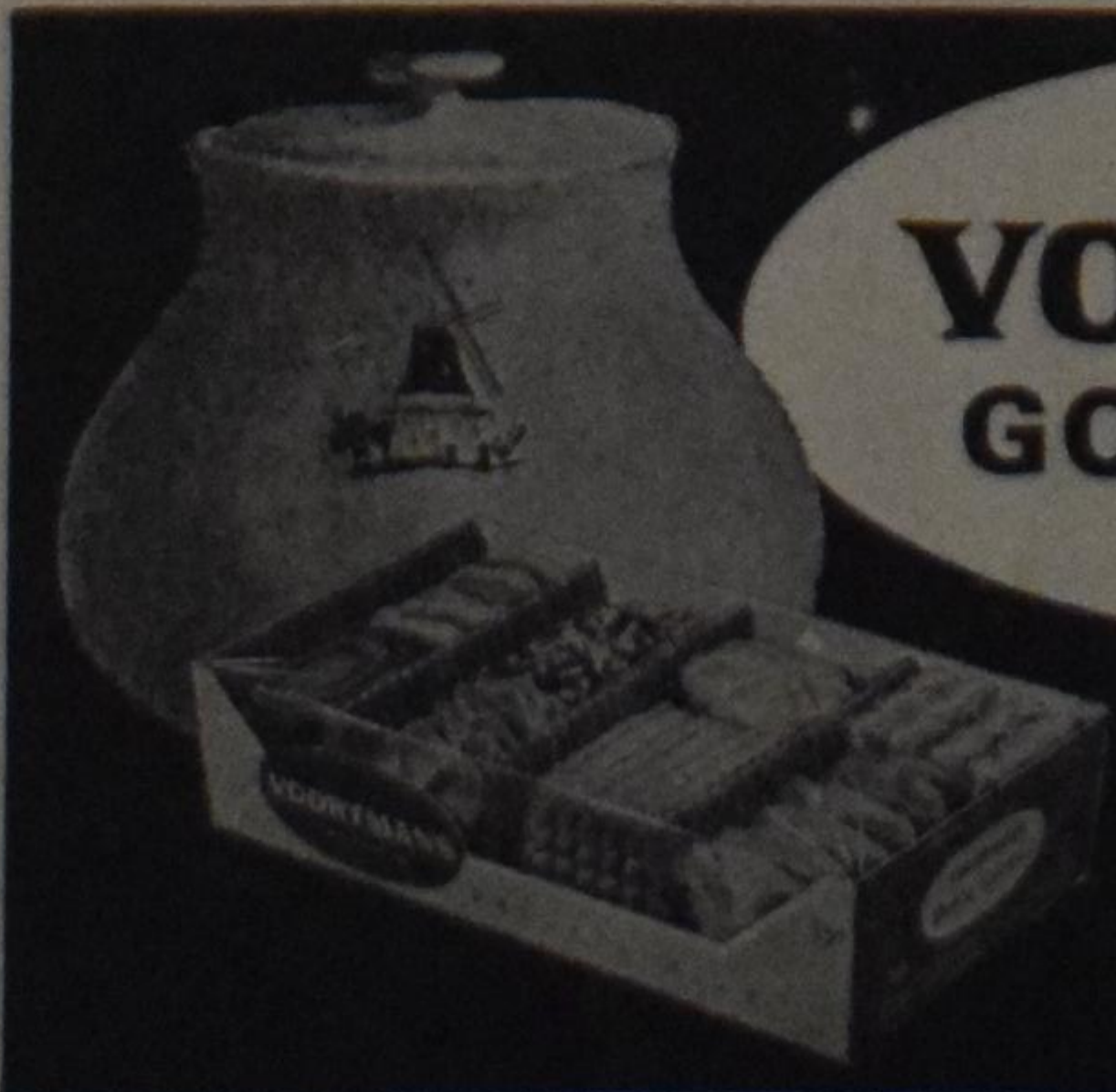
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U hebt 4 vier maanden tijd. De prijzen zijn het winnen waard. Calvinist-Contact heeft nu ruim 9000 abonnementen, maar er zijn nog ongeveer 6000 mensen alleen in Canada, die Calvinist-Contact nog niet lezen en het toch zouden moeten hebben.

Alle nieuwe abonnementen moeten betaald zijn, anders tellen ze niet mee.

Laten we het samen een grote campagne maken!



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VAN DOMINEES EN GEMEENTEN

(7)

Een "Evangelistische" Professor

door JOHN DE HAAS

Anthony Brummelkamp was eveneens een Amsterdammer van geboorte (14 oktober 1811). Doch hij heeft er niet lang gewoond. Zijn vader was tabakshandelaar, maar deze wilde zich als goed Nederlander niet onderwerpen aan de dwang, die Napoleon door de regio aan de tabakshandel oplegde. Hij verkocht zijn zaak, en vestigde zich in 1813 te Smilde en in 1819 te Elburg. Hier groeide de jonge Anthony op, tot hij in 1828 voor zijn verdere studie naar Amsterdam ging, en in 1829 werd ingeschreven aan de Academie te Leiden.

Zijn studie en levensloop liepen hier vrijwel parallel met die van zijn toekomstige zwager Van Velzen. Ook hij was lid van de "club van Scholte" en met deze nam hij deel aan de Tiendaagse Veldtocht tegen België.

In 1833 was zijn studie voltooid; 13 juli 1834 te Hattum beroepen, aanvaardde hij dit en werd er 19 oktober bevestigd.

Reeds spoedig kwam ook Brummelkamp in conflict met de kerkelijke besturen. Zoals meerdere predikanten hadden gedaan, had hij er in een adres bij de Algemene Synode op aangedrongen, dat de Hervormde Leer zou worden gehandhaafd. De Synode zond hem hetzelfde antwoord dat Van Velzen had ontvangen op diens gelijkkluidend verzoek.

Ook de gezangenkwestie kwam in Hattum een woordje meespreken. Brummelkamp was, evenals zovelen in zijn dagen er van overtuigd geworden, dat het gezangenboek, niet alleen in geest en strekking, maar ook in doel van invoering, met de Gereformeerde leer in strijd was. En daar er in de

kerkelijke reglementen geen enkele bepaling stond, dat de predikanten gebruik moesten maken van de gezangen, maakte Brummelkamp ten slotte op zondag 21 juni 1835 van de kansel bekend geen gezangen meer te zullen opgeven.

Een ander punt (wat straks een grond zou worden voor zijn afzetting) was het feit, dat hij in de kerkeraad zijn instemming had betuigd met de verklaring van een drietal Hattumer lidmaten, dat zij meenden niet te mogen gehoorzamen aan een ongereformeerd kerkbestuur, voorzover dit kerkbestuur ongereformeerd was (voorwaar een aardige manier van zeggen!). En in deze zelfde kerkeraadsvergadering had Brummelkamp verklaard, geen wetten of verordeningen der Haagse Synode te mogen gehoorzamen, tenzij men hem aantoonde dat zij overeenkomstig Gods Woord en de Belijdenis waren.

Het Classicaal Bestuur van Harderwijk bemoeide er zich mede, doch deed er niet veel aan. Dit was in meerderheid rechtzinnig, en daarom nam het Provinciaal Kerkbestuur van Gelderland de behandeling reeds spoedig over. Er werden Brummelkamp elf vragen ter beantwoording voorgelegd, op 22 september 1835. En daar deze niet tot genoegdoring werden beantwoord, werd hij 7 oktober afgezet.

Nog dezelfde dag dat hij het vonnis ontving liet hij de kerkeraad bijeenroepen en las het afzettingsbesluit voor, waarna hij vroeg of men het stuk met hem als anti-gereformeerd verwierp. Allen verklaarden, hoofd voor hoofd, dat zij het voor wettig erkenden, uitgezonderd één diaken. Deze laatste zei Brummelkamp te blijven erkennen als wettig herder en

leraar. Na een korte toespraak, waarin hij verklaarde hen niet meer in hun tegenwoordige betrekking te erkennen, terwijl derhalve zijn kerkelijke gemeenschap met hen, evenals met het gehele bestuur ophield, vertrok hij.

Vanaf dat ogenblik beschouwde hij zich als de wettige Gereformeerde leraar van Hattum. Daar het gebruik van de pastorie hem ontzegd en hem gelast werd deze binnen tien dagen te ontruimen, vestigde hij zich op enige afstand van het stadje in een boerenhuis "De Waburg" genaamd, en bedienende van daaruit de Christelijke Afgescheiden Gemeente die nu spoedig was gesticht. Nog geen zes weken na zijn afzetting werden reeds ambtsdragers bevestigd en spoedig gingen vele leden van de Hervormde naar de Afgescheiden Gemeente over.

Niet alleen te Hattum won de Afzetting veld; overal in Overijssel en Gelderland werden gemeenten gesticht, en voor al die gemeenten was Brummelkamp, met Ds. A. C. van Raalte, de aangevoerde man om het Woord en de Sacramenten te bedienen, waardoor ook hij vaak dagen en weken van huis was.

Langzamerhand begon men hem te beschouwen als de predikant van alle Afgescheiden Gemeenten in Gelderland, en toen hij 18 juli 1838 het beroep naar Schiedam aannam, werd daarbij het beding gemaakt dat hij zijn oude arbeidsterrein niet zou prijsgeven.

Eigenlijk werd dus zijn arbeidsveld uitgebreid met Schiedam, waar hij zich ook metterwoon vestigde; daarbij bleef hij zich tevens bezig houden met de opleiding van theologische studenten, wat hij ook te Hattum reeds deed. Drie studenten: Y. Wildenbeest, J. W. ten Bokkel en G. Wissink verhuisden met hem van Hattum naar Schiedam, en later van hier naar Arnhem, waar zij hun studie voltooiden. In verband met zijn positie preekte Brummelkamp geen afscheid te Hattum en evenmin intriede te Schiedam.

Vier jaren heeft hij hier gewoond. Toen er in de tussentijd een tweede predikant te Schiedam was gekomen (Ds. B. Fynebuik) besloot hij zich weer in Gelder-

land te vestigen, dit op verzoek van de Provinciale Vergadering van Gelderland, en wel te Arnhem. Behalve het predikantewerk in engere zin was hem ook hier de opleiding van studenten opgedragen.

Najaar 1844 werden de beide Provinciale Scholen te Ommen (voor Overijssel, met Van Raalte) en Arnhem verenigd en vestigde zijn zwager zich met zijn studenten eveneens te Arnhem waar hij tot zijn vertrek naar N. Amerika in 1846 heeft gearbeid. Wel heeft Brummelkamp zelf krachtig aan de landverhuizing naar Noord-Amerika medegewerkt en heeft hij, tezamen met Van Raalte in het licht gegeven: "Landverhuizing of waarom bevorderen wij de volksverhuizing naar Noord-Amerika en niet naar Java?" (Amsterdam, 1846), doch zelf is hij niet met de stroom medegegaan; hij is in het vaderland gebleven, daar hij hier zijn taak zag. Wel was hij aanvankelijk ernstig van plan eveneens naar de overzijde te trekken — hij en zijn ganse gezin waren reeds ijverig bezig Engels te leren — doch zijn arbeid hier hield hem vast, het arbeidsveld verruimde zich en de emigratie raakte op de achtergrond.

Doordat het aantal studenten zich steeds uitbreidde — het was in 1850 tot achttien gestegen — was hulp in de opleiding onmisbaar, en vond Brummelkamp in Ds. G. W. van Houte een goede hulp.

Tot 1854 heeft deze toestand geduurd. Toen werd met de oprichting van de Theologische School te Kampen ook de school te Arnhem opgeheven en gingen de studenten daarheen, om af te studeren. Maar hun leermeester Brummelkamp ging ook mee. Deze was n.l. een der benoemde docenten, tezamen met Ds. Van Velzen, Ds. Tamme Foppes de Haan en Ds. Helenius de Cock.

Dat ook Brummelkamp werd benoemd, is zeer zeker een wijs besluit van de Synode van 1854 geweest. Hoe toch was de situatie in de Afgescheiden Kerken in die tijd?

Reeds spoedig na 1834 was er onenigheid ontstaan onder de Afgescheidenen. De nieuwe kerken-

orde, die in 1837 was aanvaard, ontmoette veel tegenkanten bij diegenen, die de Dordtse Kerkenorde onveranderd wilden handhaven. Toen de Synode van 1840 weer terugkeerde tot de Dordtse, was het kwaad reeds geschied en was er reeds zoveel verwijdering ontstaan, dat deze zelfde Synode Ds. Scholte schorste, die deze schorsing uiteraard niet erkende en met een aantal gemeenten apart kwam te staan.

In deze tijd ontstonden ook de eerste gemeenten onder het kruis, die de andere Afgescheiden gemeenten het verwijt deden, dat dezen, door de "vrijheid" aan te vragen, van het Gereformeerde fundament waren afgegaan. Het zou dertig jaren duren, voor dat deze laatste scheur werd geheeld.

Wel zijn de gemeenten van Ds. Scholte na diens vertrek naar N. Amerika weer verenigd met de anderen, maar toen was er verwijdering ontstaan tussen Brummelkamp en het kerkverband. De aanleiding hiertoe was een uitspraak over het z.g. ambtsgewaad. Vele Afgescheidenen waren zeer gehecht aan de kleding, waarin de predikanten zich vroeger vertoonden: zwarte rok, kuitbroek, lage schoenen met zilveren gespen, bef en driekante steek. En toen Ds. Scholte het aflegde, waren er, die hem dit hoogst kwalijk namen: een dominee moest zich nu eenmaal in zijn kleding onderscheiden van een gewoon mens!

Tot op de Synode toe is dit "verschil van mening" uitgevochten en zo nam men in 1846 het besluit, dat men "het ambtsgewaad

zal behouden, daar waar men in de klassen en Provinciën hetzelfde gewoon is en het afleggen ergernis zoude geven. Is zulks het geval niet, dat men het dan in de vrijheid late, echter niet vermaning, dat dan zoodanige leeraar naar zynen stand en burgerlyke landsgewoonte gekleed ga, opdat het blyke, dat waar conscientiebezwaar hem zulks doet doen".

Brummelkamp en de beide afgevaardigden van Overijssel-Gelderland, de predikanten C. G. de Moen, (een zwager van Brummelkamp, die inmiddels predikant was geworden) en Y. Wildenbeest, oordeelden, dat men de predikanten geheel en al vrij moest laten, daar het middelmatige dingen waren. De beide laatsten dienden dan ook een protest in tegen genoemde Synode uitspraak, dat zij ook in de Acta deden opnemen.

Op de Provinciale Vergadering van Gelderland en Overijssel ontstond nu een scheuring, daar een gedeelte zich conformeerde aan het Synodebesluit en het andere gedeelte niet. Als gevolg daarvan hadden beide gedeelten naar de Algemene Synode te Amsterdam, die van 11 tot 18 juli 1849 aldaar bijeen kwam, afgevaardigden gezonden.

Die van het "trouw gebleven" gedeelte werd zitting verleend, die van het "Brummelkampiaanse" gedeelte niet. (Wie denkt hier niet aan de Synode van Hoogeveen 1970 van de Geref. Kerken-Vrijgemaakt, waar ook iets dergelijks is gebeurd?)

(Vervolg van blz. 7)

Gezellige Hollandse

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IN ZIJN ARM DE LAMMEREN

(12)

Het mooie weer blijft aanhouden, en zijn eerste vraag, als hij 's morgens buiten komt en Neeltje ziet, is of ze al een kerstboom hebben bij haar thuis. En Neeltje moet telkens bekennen dat die nog niet gekomen is. Fransje heeft er een gemeen genot in en hij maakt van de gelegenheid gebruik om zijn superieure kennis omtrent kerstbomen tegenover haar te luchten. Hij beschouwt zich nu een autoriteit op dit gebied, daar Neeltje er tot heden nog niet eens een gezien heeft. Maar ze weet tenslotte dat opgeblazen genot gepast te vergallen door op te merken dat zij er zelf gauw een krijgen en Fransje lekker niet. Die nederlaag moet hij zich machteloos laten welgevallen.

Maar 's avonds komt Kees thuis met drie halve kaarsjes en een paar bliken knijptjes om ze daarmee aan de takken te bevestigen, ongetwijfeld het resultaat van de een of andere transaktie met zijn schoolvriendjes. Fransje's emoties laaien hoog op als Kees zijn schatten op tafel uitstalt.

Steekt er es iëntje an, smeekt Fransje, maar aangezien lucifers verboden voorwerpen zijn in hun huis, wendt hij zich meteen tot Moeder en soebat: Poete, Kees ei kaesjes. Mag 'n der es iëntje ansteken, ee Poete, iëntje mae?

Ja, mae eventjes dan mae, oor, en dan dadelik wee uutblaazen! En speciaal tegen Kees zegt ze: En denkt er om da'k je mie gin lucifers zie spien!

Fransje heeft zijn neus bijna op het walmende vlammetje. Met welbehagen snuift hij de ziekelijk walgelijke geur op, en in zijn verbeelding ziet hij al een hele boom vol van die zacht dansende, zacht glanzende gele vlammetjes op de banke staan, vlak voor het raam.

Veel te spoedig zegt Moeder dat het nu genoeg is en Kees het kaarsje weer moet uitblazen. Met haar ogen stuurt ze hem naar de schouwe om de lucifers terug op hun plaats te brengen. Fransje zeurt of hij ook een kaarsje mag vasthouden van Kees. Met zijn vingers volgt hij de spiraalribbeltjes van

Dit verhaal, dat in zeker opzicht allegorisch is, verplaatst ons op een der Zeeuwse eilanden in de twintiger jaren, en vergunt ons een blik in het hart en leven van een kind. Het doet ons denken aan een bloemknop die zich langzaam en gestadig ontplooit om tot volle bloei te komen; doch het weent niet "om bloemen, in den knop gebroken, en voor den uchtend van haar bloei vergaan."

Door CORNELIUS LAMBREGTSE
(Auteursrecht voorbehouden)

boven naar beneden en van beneden naar boven. Hij kan er maar niet genoeg van krijgen.

Poete, bie Neeltje kriegen z'ok een kesboom. Waerom kop j'er gin voe oans?

O, die bin vee te diere, kind. Daer emme gin centen voe. Ze vindt dat dit het beste antwoord is om de zaak zo gauw mogelijk af te doen, zonder er een theologische uitleg aan vast te knopen, die toch boven zijn bevattingsvermogen zou gaan. Bovendien, wat ze zegt is in elk geval een gedeelte van de waarheid.

Fransje betreurt ten zeerste hun armelijke omstandigheden. Maar als Kees zich gereed maakt om naar buiten te gaan, volgt hij hem op de voet. Hij vraagt of hij een van die kaarsjes mag hebben, en ook van die knijptjes. Kees is daar in het geheel niet toe bereid en voelt zijn weigering ten zeerste gerechtvaardigd als hij bedenkt tegen welke prijs hij die begeerlijke voorwerpen in zijn bezit gekregen heeft. Maar Fransje laat zich niet zo gemakkelijk uit het veld slaan. Een hele kerstboom mag dan buiten zijn bereik liggen, maar in elk geval hebben drie kaarsjes hun intrede in hun huis gedaan, en die moeten toch op de een of andere manier ook binnen zijn bereik zijn. Hij grijpt Kees bij zijn mouw en volgt hem als een hondje naar de weg, al zeurend om zo'n kaarsje — iëntje mae, 't kleinste dat Kees in zijn zak heeft.

Kees was van plan om nog even naar zijn vriendje in de stationsbuurt te gaan spelen. Hij beseft dat hij een keus zal moeten doen. Als hij Fransje kwijt wil, zonder dat die straks moord en brand zal gaan huilen, zal hij hem een zoenoffer moeten geven. Doet hij dat niet, dan zit hij met hem opgescheept en zal hij geen deel aan de wilde spelletjes van zijn makkers kunnen nemen. Hij stelt al voor dat ze vanavond lekker paardje zullen spelen, of dat hij iets moois voor Fransje op zijn lei zal tekenen, of dat ze samen in het bijbelse geschiedenisboek zullen kijken, maar het baat hem niet. Voor Fransje is er niets, absoluut niets, in de hele wereld dat het op het ogenblik halen kan bij een van die kaarsjes. Koppig blijft hij zijn verzoek herhalen alsof

hij Kees' andere voorstellen niet eens gehoord heeft.

Kees slaakt een zucht. Als hij nog spelen wil, zal hij voort moeten maken. Over een uur komen Vader en de grote jongens thuis. Hij diept een kaarsje uit zijn zak en geeft het, met een knijptje, aan Fransje, en snauwt: Ier, akelik jonk! Dan rent hij er vandoor.

Fransje wordt niet graag uitgescholden, maar zijn blijdschap overvleugelt zijn beleidigd gevoel. Trots en gelukkig slentert hij terug in de uze. Hij moet dadelijk zijn schatten aan Moeder laten zien. Ze is lang niet zo opgetogen als Fransje wel zou wensen en voegt hem toe: Dienkt erom da'k je mie gin lucifers zie spelen, oor!

Daar loopt een parmantig jongetje helemaal alleen op de lange weg die naar het dorp leidt. Het is Fransje. Telkens kijkt hij achterom of hij Moeders gestalte niet ziet verschijnen voor hun huis, dat hoe langer hoe verder achter hem komt te liggen.

Fransje heeft een plan gemaakt, en hij is op weg om dat uit te gaan voeren. Wanneer dat plan vaste vormen aangenomen heeft, zou hij niet kunnen zeggen. Het komt hem voor dat hij het altijd al bij zich gedragen heeft en dat hij eigenlijk veel kostbare tijd verloren heeft laten gaan door het niet eerder uit te voeren. Waar hij de moed vandaan haalt, weet hij evenmin. Er is iets veel sterkers in hem dat hem eenvoudig voortdrijft tot hij zijn doel bereikt heeft.

Hij is op pad naar het huis van Kees de Visser. En hij gaat vragen om een stukje van een van diens dennebomen. Hij is vol goede moed, en die slaat niet eerder aan het wankelen tot hij zijn schreden zet op het betonnen bruggetje tussen de twee ijzeren hekken dat toegang geeft tot het huis en erf van de rentenier.

Fransje hoeft zich zijn vurige begeerte maar voor de geest te roepen om weer verder te stappen, zij het dan wat minder voortvarend dan voorheen. Bij de achterdeur gekomen klimt hij aarzelend op de stoep en roept met een dun stemmetje: Volluk!

Hij kijkt met kloppend hart naar de grote, glimmend-groene deur en hoopt dat die maar gauw opengedaan zal worden. Maar de deur blijft gesloten, hetgeen geen wonder is, daar die te massief is om zijn benepen stemmetje door te laten. Na een ogenblik gaat de deur echter toch open en laat een man door, die lichtbaar op weg naar buiten was.

Zoa, kammeraad, zegt de man op joviale toon. Oen iët jie?

Fransje, is zijn verlegen antwoord.

En van wien bin jie een jonksje? vraagt de man verder. Er zijn vrolijke lachrimpeltjes om zijn vriendelijke ogen, en Fransje schept daar veel moed uit op.

Ik bin Fransje Weststraete, en kriege'k asjeblijf een stikske van je kesboom?

De Visser kijkt hem verbaasd aan en begrijpt niet wat het ventje bedoelt.

Oans aen gin kesboom, Fransje. En wat zou je dae dan mie motten doen?

O, juldre aen wè kesbōmen, een iēlen oop, in den tuun, kiek mae! en Fransje beschrijft een cirkel met zijn ene arm in de richting van de rij dennebomen. Hij voegt er aan toe: Ik ae 'n kaesje, en een dienksje om 't an een boom te niepen. En a'k noe 'n stiksje van je boom ae, dan ae'k ok 'n kesboom, net as Neeltje.

Kees de Visser vraagt verder niets meer. Hij licht alleen ondeugend en steekt zijn kousevoeten in een paar klompen die naast de schone stoep staan. Kom mae es mie me mee, zegt hij alleen.

Fransje volgt hem als een hondje naar de tuin en daar aangekomen verwacht hij dat de grote man in een van de statige hoge dennebomen zal klimmen om het topstuk voor Fransje af te breken. Maar dat gebeurt helemaal niet. De Visser raapt een der op de grond neerhangende takken op en breekt daar een kleinere zijtak van af. Hij biedt Fransje die aan en zegt: Ierzō, Fransje. Dae zū-je zō es een moaie kesboom van kunnen maeken! Fransje is echter zo vreselijk teleurgesteld dat hij de tak niet eens aanneemt en stottert: Mae ik wille een stiksje vanboven uut 'n boom aen, net as 'n echten kesboom!

De grote man moet heimelijk lachen, maar hardop zegt hij: Dat kan nie, Fransje. Dan zou iël de boom gerieneweerd wezen. Dan zou 't net wezen of at 'n z'n musse verlozen was, en dan groeit er noait gin punt mi an. Dat staet zō lillik, en jie zou toch ok zō'n lilliken boom nie in joe tuun willen aen, is 't wē?

Daar kan Fransje weinig op zeggen, en zo'n platte groene tak is beter dan helemaal niets. Hij aanvaardt nu de tak. Dank je, Kees de Visser, zegt hij beleefd. Misschien kan hij die kromme, platte tak wel op de een of andere manier recht zetten en zijn kaarsje er aan vast knijpen.

Samen verlaten ze de tuin. Als Fransje terug naar het bruggetje wil gaan, zegt De Visser: Kom es even mie me mee, Fransje; ik ae nog wat aars voe je. Gae mae as mee in uus.

(Wordt vervolgd)

Deze roman zal binnenkort in boekvorm verschijnen bij Uitgeverij T. Wever in Franeker.

CALVINIST-CONTACT — OCTOBER 21, 1971

Van Dominees en Gemeenten

(Vervolg van blz. 4)

Tot 1854 heeft deze verwijdering geduurd. Toen hebben de beide groepen elkander weer gevonden, en op de Synode van Zwolle van dat jaar werd ook Brummelkamp als docent benoemd aan de Theologische School. We noemden hierboven deze benoeming een wijs besluit, want dit heeft krachtig medegewerkt om de broeders dichter bij elkander te brengen. Want al was de kwestie van het ambtsgewaad de aanleiding geweest van de scheuring, de ware oorzaak lag veel dieper. Brummelkamp werd door velen van zijn broeders gewantrouwd.

Zij vonden, dat hij in het aanbod der genade te ruim was en men was vrij gauw met het praedicaat "Remonstrants" gereed. Het waren vooral de mannen van de "Drentse richting", die zo dachten en spraken.

Het behoeft geen betoog, dat zulk een verwijt ongegrond was, en Brummelkamp heeft er onder geleden. Toen hij enige jaren reeds docent was geweest, werd er zelfs op de Synode een voorstel ingediend, om hem als zodanig te ontslaan. Dit vond geen steun. De Synode sprak uit, dat "er wel eenig verschil bestond in de wyze van voorstelling van het Evangelie, maar geen verschil in het wezen der leer".

Brummelkamp was overtuigd belijder der Gereformeerde leer en propageerde met liefde de Gereformeerde beginselen op onderscheiden levensterrein. Het zal een blijde voldoening voor hem geweest zijn, toen in 1875 de Synode van 's Hertogenbosch hem benoemde tot hoofdredacteur van "De Bazuin", wat een sterk bewijs was van het vertrouwen, dat de Kerken in hem stelden.

Om een beeld te krijgen van zijn persoon geven we maar weer het woord aan een tijdgenoot, die hem beschreef als iemand, "by wien het innerlyke en het uiterlyke leven in volkomen overeenstemming was.

Zyn uiterlyke verschyning impo-
neerde.

Zyn fiere gestalte, zyn lichte tred, zyn vlugge gang, zyn niet krachtige, maar lenige lichaamsbouw, de liefelykheid zynzer verschyning, wezen terug naar de trekken van zyn karakter en openbaarden de eigenschappen zynzer ziel. Strenge redeneering behaagde hem niet. Hy was geheel de man van het oogenblik. Hy was een spontane natuur; vlug van oordeel, was hy terstond vaardig tot spreken en handelen".

Hij was breed van blik, wat zich ook hierin openbaarde, dat hij zo gaarne omgang zocht en had met Christenen uit ander kerkverband. Da Costa heeft zijn wekelijkse bijbellezing te Arnhem wel voor hem gehouden. Dit kwam eveneens uit in zijn streven in de Evangelische Alliantie, waar het hem een verkwikking was, met zovele mede-Christenen, niet-gescheiden, in hetzelfde gebed verenigd te zijn.

Merkwaardig zacht was hij in het beoordelen van anderen. Ook al was de schijn iemand tegen en meenden anderen spoedig het vonnis te mogen strijken, dan was het "hoor en wederhoor" hem toch te diep in de ziel geprent, om overhaastig een slotsom op te maken of geen oog voor verzachtende omstandigheden te hebben. Menige twist is door zijn menskundige, Christelijke tussenkomst bijgelegd.

In 1882 ontving hij eervol emeritaat als docent. Hij overleed 2 juni 1888 te Kampen.

Hij heeft de vreugde mogen beleven om zijn drie zoons, die de volwassen leeftijd bereikten, alle te mogen bevestigen in het predikambt. De oudste, Benjamin, heeft slechts negen jaar in het ambt mogen dienen, en overleed reeds 15 juli 1872.

De tweede, Johannes, heeft niet lang de gemeente van Tiel gediend (1864-1870), hij ging toen

over naar de Ned. Hervormde Kerk, en heeft nog vele jaren (1876-1898) te Amsterdam gestaan.

De laatste van de drie, Anthony, is wel de meest bekende geworden. Hij is predikant geweest te Alkmaar en Groningen, waar hij in 1887 emeritaat ontving; hij werd toen hoofdredacteur van de "Nieuwe Provinciale Groningsche Courant", en in 1888 tevens lid der Tweede Kamer der Staten-Generaal. In deze beide posities heeft hij veel invloed kunnen uitoefenen en is hij zeer bekend geworden.

Hij overleed 15 januari 1919. Het Jaarboek ten dienste der Gerefor-

meerde Kerken volgde toen ook reeds de goede gewoonte een "In Memoriam" op te nemen van overleden predikanten en in Brummelkamps geval werd het schrijven hiervan opgedragen aan diens weduwe (een unicum, dat een vrouw hiervoor werd gevraagd!). Zij eindigde toen met deze woorden: "Van dezen nederigen, bescheiden, barmhertigen en beminden, veelzijdig begaafden, mensch kan gezegd worden: een goed krijgsknecht van Jezus Christus was hij". Wat hier van de zoon werd gezegd, is eveneens en ten volle toepasselijk op de vader.

EEN DAG OM ALLES TE VERGETEN

door Diny Boulogne

Een dag om op geen tijd te letten,
Om ons te laten boeien
Door 't najaarsbosbrand-gloeien.
We zetten
Bij een natuurpark aan het meer
Ons ouwe trouwe beestje neer.
En plots
Rijst voor ons oog,
Steil, kaal, en trots
Een rots
Aan d' overkant omhoog!

Een dag om door het bos te lopen,
Berkebast te stropen;
Te horen hoe de golfjes kabb'len,
Saam met wind en bomen babb'len;
Een kronk'lend bospad te bestijgen
In bewonderend zwijgen.

Opeens word ik "kinds"!
Ik krijg zo'n zin om natte voeten
Te halen!
Zomaar door het water te dwalen,
Dat kleine eilandje daarginds
Met voetafdrukken te begroeten,
Mijn handen te spoelen
Met zacht geplons,
De helderheid van 't water te voelen,
Door najaarspracht verstemd.

Tot één van ons
Tot de ontdekking komt:
"We zijn, door 't schoon geboeid, totaal vergeten
... om te gaan eten!"



See you soon!
on "STEFAN BATORY"

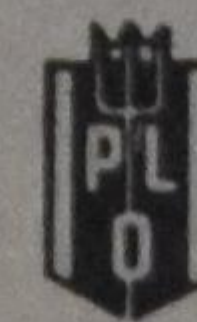
U zult ingenomen zijn met het zorgeloze leven dat begint zodra u aan boord komt. U pakt één keer uit, en geniet verder op uw gemak van het ontspannende comfort op een luxe toeristen schip, geheel lucht-geconditioneerd en gestabiliseerd. U smult van fijne Europese maaltijden, in een luxe eetzaal met "old world" sfeer. Geef uw zenuwen de rust die ze verdienen. Adem de frisse zeelucht in en beëindig uw reis vol herinneringen.

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Other listings will follow!

HI NEIGHBOURS!

Does anyone have a birthday on October 24? And are you perhaps 26 years old on that day? Then you were born on a special day, not only for your parents, but for the whole world. It was the day on which the United Nations Charter was signed by 50 nations gathered for a Conference in San Francisco, U.S.A.

Each year on October 24, the signing is observed as United Nations Day. Last year however, on its 25th birthday, the General Assembly of the United Nations decided to make it the beginning of a year for action to combat racism and racial discrimination.

Since its founding, the United Nations, through its various organs and related agencies has been working constantly for the eradication of racial discrimination, wherever it is found. Any country whose representative signed the charter in 1945 is bound to do what it can, first within its own boundaries and then in the world at large to make that lofty ideal a reality. There is no doubt that many people all over the world are praying for that.

In 1967 a conference was held in Paris. Its delegates were distinguished international experts called there by Unesco, which is an intergovernmental agency of the U.N. UNESCO stands for United Nations Educational, Scientific & Cultural Organization. The words describe the progress this organization attempts to promote in all countries of the world.

The many programs include educational opportunities especially in Latin America, scientific aid to the arid lands of Northern Africa and Southern Asia and fostering better understanding between peoples through interchange of artistic achievements and thereby preserving the cultural heritage of underdeveloped nations. Unesco has supplied massive amounts of textbooks, translations of the literature of Arabia, Persia, Japan, Spain and Portugal, as well as schools and teachers. This arm of the United Nations has used the press, radio, films and T.V. in creating better international understanding.

The International Labour Organization has helped to promote better economic interdependence between nations.

Along with Unesco and working closely together is the Food and Agricultural Organization. Concerned with problems of ensuring food production and the application of efficient practices on land

used for economic purposes, the F.A.O. has many projects to help various countries with their problems in this field.

Unicef is a name we and our children must or should know. We have heard of the Halloween program in which perhaps your children participated: collecting pennies, nickles and dimes for the needs of children everywhere.

We usually think of United Nations as the peace-maker or peace-keeper, we remember the troops sent to trouble spots, we think of the independence of Indonesia, the terms of which were hammered out at the United Nations. We know the Congo problem before that nation's independent state became reality.

Much more could be written about the good the United Nations has accomplished in its 26 years of existence, but last year U Thant, Secretary General of this organization had a few very realistic statements for us all. He spoke them as the General Assembly designated 1971 as the International Year for Action to Combat Racism and Racial Discrimination.

U Thant had very high ideals but he realized that the people of the world themselves are the only ones who can hope to achieve the high goals which we all want, by working for it.

"In the 26 years that nations have met and argued and agreed and again tried and formed more branches of the existing organizations we still have not devised adequate ways of preventing disputes among nations from escalating into armed conflicts. The environmental crisis that confronts both developed and developing areas has made clear that we shall have to use unaccustomed discipline and foresight to conserve the earth's limited resources.

In many parts of the world unemployment has reached a level of 20 to 30 percent of the working force.

Racism and religious intolerance shamefully continue to afflict large portions of the world. (Just looking back on October 24, 1971 we see that this is worsening yet by the conflict in Ireland.)

Despite impressive advances in education and food production, hundreds of millions continue to suffer from hunger and illiteracy.

The global problems of war, famine, ignorance, disease and lack of hope often seem overwhelming and impossible to solve. Certainly the numbers we use to define them make the future seem dark. But if

one looks at each of these problems in terms of people — as opportunities to be met, talents to be used, ideas to be pursued — the triumph of hope can become a triumph of discovery."

So spoke U Thant at the beginning of the 26th year, and we sigh, but let us not leave it at that. On October 24 we can talk to our students from 6-16, from 17-26 — to children in our homes from 5-21, to each other at work, at our places of relaxation, in our backyards about these problems and that we are the ones to help solve them. Not by going out to fight, although that may well be necessary in some instances; as long as we fight for what is right, not with guns and violence, but by supporting men who will stand for what is just and fair for every man.

The United Nations quarterly magazine "Objective-Justice" gives a few notes which might be used in planning a United Nations Day observance.

1. In the educational system an attempt should be made to combat racial prejudice and discrimination. During lessons of geography, it can be shown how physical environment plays a role in creating particular characteristics of a given group, and how all groups face a common struggle against certain physical conditions.

A biology teacher might well consider the main divisions of mankind in a course of study on species and varieties, showing that groups such as caucasoid, negroid, mongoloid can be treated as great ethnic groups.

2. There are many ways in which young people can be made aware of the Universal Declaration of Human Rights. In a number of countries pupils have prepared simplified versions of the Declaration, sometimes illustrated with appropriate drawings or photographs.

3. Children can participate in any program for Unicef (United Nations' Children's Fund) by selling greeting cards, or other fund-raising activities.

4. Homes can be opened to students and visitors of different races for short or long periods of time. (Some church groups take in children for a summer holiday away from a hot and dusty city.)

There are ways in which we as individuals can help, there was a mother and a father behind Dag Hammarskjöld, Bernard Baruch, Martin Luther King, and U Thant. Who knows whose name will be added 20 years from now?

As I was writing this my eye was directed to an item in our local paper, headlined: "A kind of body language". — Bridges Gap between Races.

It happened in the small city of Dundas, Ont. "The communications gap between a group of Dundas children and their visitors from Kaga, Japan, bridged by what the mother of one of the children called "a kind of body language".

Elsie Kovics, whose son Ricky, 14, was in an exchange program said the visitors and their hosts "communicated in giggles and nudges".

There were 40 children — 22 girls and 18 boys — who stayed for two weeks with families in this community just north of Hamilton, Ontario.

Ricky and several others visited the Japanese children in Kaga last year. The Dundas children and their parents found out — and adjusted to — the different habits of their visitors.

Gary Carter, whose son Leonard, 14, also participated in the program said the Kaga children "found our food very heavy, from what we understood — we had been told they did not like a lot of meat, although they did like steak and chicken."

The Carters served Chinese food to Yasuhiro Matsuhira, and Midora Nakamura, both 14, who stayed with the family.

They served Japanese meals as well to help their guests feel comfortable.

The Kaga visitors travelled with several teachers, as chaperones. Dundas and Kaga have been twinned, and Dundas considers itself the first town in the Western Hemisphere so linked. When U Thant hears of it, he will be pleased. It is an example to be followed.

Goodbye for now. Greetings from Your Neighbour.

The Jesus People in Guelph

On Friday, October 1, 1971, my husband and I attended a Jesus People meeting at the Norfolk United Church in Guelph. This meeting had been brought to my attention by an article in the September 30 issue of the Ontario, a University paper published approximately ten times per semester. The author of this article criticized the movement very much, and I quote "Jesus worship to this writer is another trap door to fall through. In the 60's it was the drug culture and the acid dream. The establishment really didn't mind too much if the masses were pacified. But drugs didn't solve the problems people were facing. When one doesn't work, try another easy answer. Jesus was, of course, it. The big money men, of course, responded gleefully with "Jesus Christ Superstar" and a million other types. Rockefeller and his buddies love Jesus and anything else that will keep the people's minds off threatening their empire. The German Reich let people pray themselves right into the gas chambers. Christ has to be an anti-reality trip. It's a good tool for those in control whose god is their bankbook. Change cannot take place by worshipping a 2000-year-old dead image." And later on in this article "The people for the first time in a long time are becoming desperate for a solution. They want answers. There's no more of this suburbia, back biting, McCall's magazine garbage. When you love your job and see that everything including the environment is screwed up, there's no time for Jesus. Praying won't bring money, food or for that matter anything. Economic problems usually are the disease, the cause for our social ills. These problems require economic and sound solutions. Men and women, their minds and actions, dictate whether we blow ourselves off the planet or live in harmony. I for one would like to see all the B.S. washed away. . . . Cut out all the hype! Jesus People and everyone, "Keep your eye on the doughnut and not on the hole." This is a sad, critical and scornful attitude of one who obviously does not know God's love.

When we arrived at the church that evening we were both very curious as to what was going to happen. All sorts of people were walking up the steps. Lots of long-haired, sweat-shirted, blue-jeaned teenagers, some older kids and a few older couples, looking almost a little out of place. A young boy was singing the Lord's Prayer when we came in. He had a magnificent voice, a little like Mario Lanza. We sat down in the first row on the balcony having a very good view of the whole church which appeared to have a seating capacity of about 500 (about 350 showed up). Since the meeting was late in starting some kids started singing songs like "Do Lord, oh Do Lord" and "I've got joy in my heart". Hesitantly others joined in and before you knew it the whole church was singing joyfully, clapping their hands and smiling. Then a young man came to the front, introduced himself as Dennis Walsh and asked us to pray with him. In his prayer he asked God to take charge of the meeting and to let the Holy Spirit come into our hearts.

Then another man by the name of Bob Hooey came up to the front and gave what you might term I suppose, a sermon. He spoke of his whole life — how he had been close to alcoholism, had tried girls, drugs — but he had still had a feeling of emptiness inside of him until he finally had found Jesus. The rest of his speech in essence stated "Although there is some hypocrisy in churches, we will not help this any by condemning or leaving it. If someone is sick, we do not kill this person but try to heal him. We need to have unity with one another. The biggest complaint of non-Christians is that we will not work together. We must not be divided. A lot of people are lonely because they build walls instead of bridges. But this doesn't mean that I'm exhorting you all to go out and preach. We are not all preachers. But all of us who are Christians have something that God has done for us. Whether it be that we can laugh, sing or speak. Share that with your neighbour. We can only witness though, by being constantly in touch with God. You can talk to Him as a friend, a father, as anybody. He will understand you. Talk to Him about your day — good or bad — but talk to Him."

Then there was a collection held in support of the group who travel all over Canada and the States. Mr. Walsh invited young people to take money off the plate if they were in real need of it for food, school, books, or whatever. We watched the plates pass from our seats on the balcony, and mostly dollar bills were being put into it. Young people were then invited to go to the back of the church to talk if they wanted and find out more about Jesus and during the rest of the evening we saw several get out of their benches and come back about a half hour later with a bible under their arm.

After the collection the Cele-

bration Rock Group Band came in, consisting of six guys playing guitar, organ, cymbals, tambourine and drums. They were really fantastic. One of the songs' refrain went something like this:

"Free the people, stop the fire,
Pull the boat out of the raging sea,
Tell the devil, he's a liar,
Jesus came to save the likes of me."

Whenever they sang "Tell the devil, he's a liar", the drums would beat and thunder through your stomach and make your adam's apple vibrate. It was really great because that's the sort of song that's true and everyone should get excited about. After a while everybody clapped their hands and sang along on the chorus.

Then before we knew it the evening was over. It was after eleven and we'd been there more than three hours. We closed by singing the Lord's Prayer in unison and then walked out, many kids staying behind to talk.

Saturday night they would be playing on the Guelph campus. I wondered about how many they would convince, since 90% of the 5000 posters they had put up at the Campus had been torn down and articles like the one in the Ontario didn't help any. But that is all the more reason they are needed desperately to reach kids who absolutely have nothing to live for. According to an article in Billy Graham's magazine, *Decision*, one teenager said, "There's something so vital about the Jesus People's message that when I heard it I knew it was not of this world. It made me want to know Jesus."

"They've gone out in their bell bottom pants, flowered shirts and fringed leather vests and carried the news that Jesus loves today," said the *Wall Street Journal*.

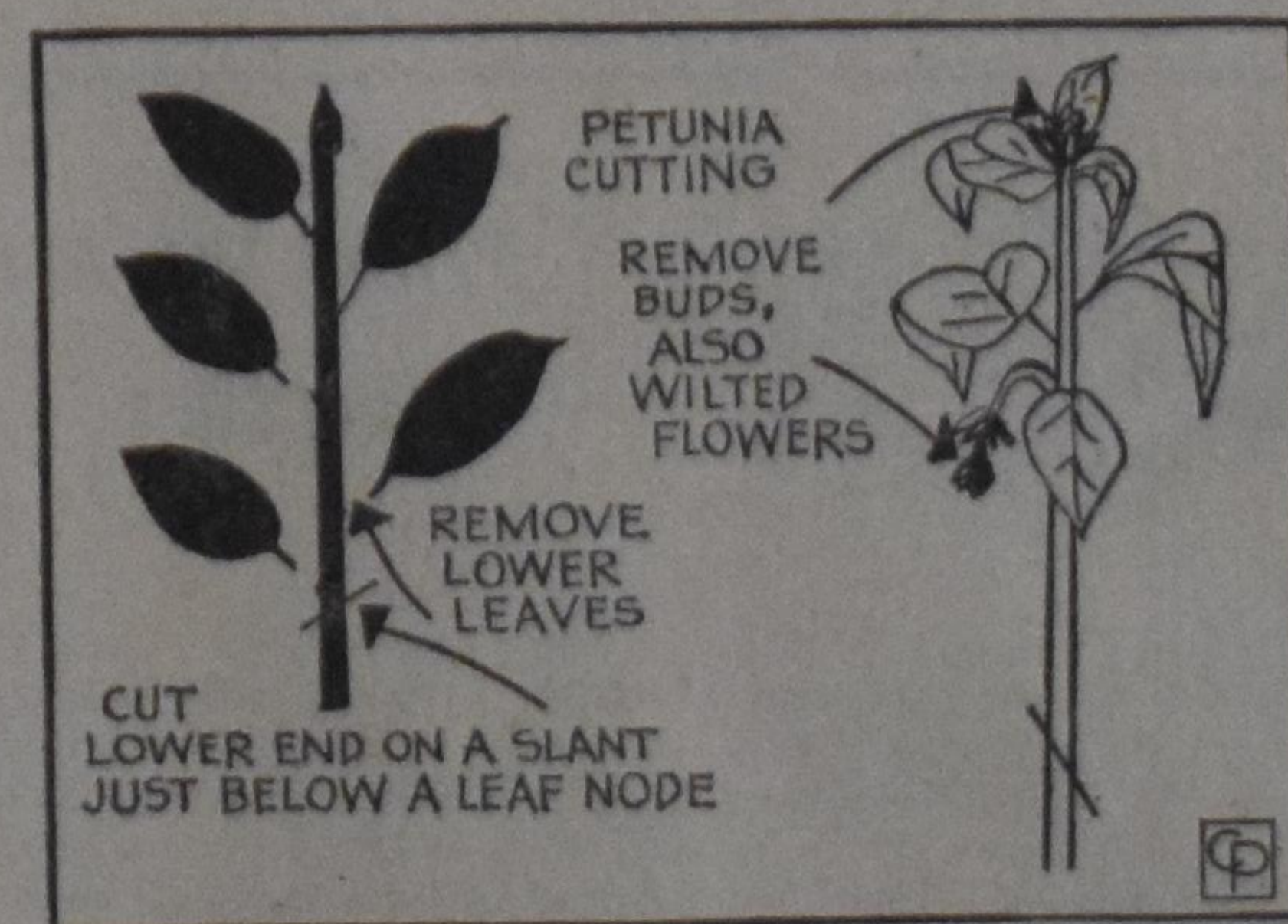
"They've brought it to the gay bars, pornographic movie houses and bottomless nightclubs that line the streets of every thriving city." Isn't all this God working to help the kids that are lonely and lost all over this continent?

The Jesus People are coming.

C. Farenhorst-Praamsma.

TODAY'S GARDEN-GRAPH

Reg. U. S. Patent Office



Starting a Winter Garden

By EDNA HALLIDAY

Distributed by Central Press Association

CUTTINGS or slips of many plants growing in the garden can be taken now to assure a lovely indoor garden this winter.

Softwood cuttings should be taken only from healthy, vigorous plants that have been well fed and watered.

As shown in the accompanying GARDEN-GRAPH, cuttings should be from 3" to 4" long, and the lower leaves removed; not pulled off, but cut off. The lower end of the cutting should be made on a slant with a sharp knife. Scissors are apt to crush the stem. The cut should be made just below a node, which is a leaf joint.

Dip the cut end into a rooting hormone powder, then insert it into a container of moist builders sand or a sand, soil and peat moss mixture. Do not let the rooting media dry out.

When taking slips, remove any buds as they will use up the energy which should go to forming roots. Do not place the cuttings in water first, as this will interfere with the callous which forms over the cut section.

Do not place the slips in the sun until after root growth starts.

Cuttings of coleus, nasturtiums and wax begonias root very quickly, also Impatiens. Others may take longer. As shown, if you have some petunias that are in good condition, take 4" cuttings of them, also.

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SEAT OF DECISION—The General Assembly (foreground) and the Secretariat Building, situated along New York's East River shoreline, are the scenes of the 26th session of the United Nations' meeting where two vital issues will be decided—the China representation question and the appointment of a new secretary general to replace U Thant.

MAGAZINE ON "FREAKS": "MORE SOLID THAN FAD"

WASHINGTON — Is the "Jesus movement" just a fad?

Despite T-shirts, buttons, stickers, and even a "Jesus People's wristwatch," the movement is larger and more solid than a fad, according to an editorial in the July 16 issue of Christianity Today.

A bi-weekly evangelical journal, Christianity Today has reported the movement's beginnings as far back as 1967 and 1968 — before it had a name.

Though acknowledging that cases of "band-wagon Christianity" do exist, the magazine states that "many of the counter-culture converts — the 'street Christians' — of the years 1967-70 are still hanging in there, spiritually stronger than ever."

In addition, home Bible-study groups among adults are multiplying, church youth groups are growing in numbers and spiritual maturity, and students concerted in campus revivals are carrying on effective ministries. The charismatic phenomenon is spreading in the major institutional churches, most noticeably among Roman Catholics.

"This movement comes, after all, as water on the long parched ground around many churches where the faith has either been abortively demythologized or lifelessly dogmatized," the editorial explains.

Faults in the Jesus movement may be over-reactions against equally wrong conditions in churches: "over-zealousness, social neglect, excessive emotionalism . . ." versus "lifelessness, coldness in worship, lack of genuine fellowship and fervor."

Far from a fad, the Jesus movement was seen to be just one aspect of a world-wide spiritual groundswell.

"The Church in Africa has been growing at such a rapid rate that the continent may be predominantly Christian in just three decades. Christianity is also booming in South America; in some areas the evangelical community is growing up to fifteen times faster than the soaring birth rate." Other hot spots are Korea and Indonesia, while there are rumors of a spiritual build-up in Eastern bloc nations and the Soviet Union.

In fact, the great world revival predicted by the Bible may be at hand, according to Robert E. Coleman, professor of evangelism at Asbury Theological Seminary, writing in a related article in the same issue of the magazine.

Studying Biblical predictions concerning the last days, Coleman reports that great revival will occur at the same time as great adversity — wars, famines, earthquakes. (He adds that the "complexity of these prophecies makes any conclusion tentative.")



WHAT WE ALL NEED ?

There are many spirits at work in our days. The Lord has given His word unto us to read and to practice it. The Holy Spirit must convince us how much we need the forgiving love of Christ. We can talk about our sins and depravity so often and so emphatically that we are going to practice them. That is not the way it should be. The light of the Spirit must fill our hearts and He must urge us to love the Lord Jesus and be concerned about others. How many chances does He give us? If

we open our eyes then we see that there is a hunger and thirst for the higher matters and that Jesus sent the Holy Spirit upon the church to make her active in witnessing of Him, the only solution to all the problems of life.

What we all need is to be living members of the church. Then our life will be Spirit filled and full of joy and . . . victory. If the gift of love is found in us then the triumph of Christ will reach out to all sides. This is what we all need.

EQUANIMITY

Again a noun with clearly expressed Latin background: *aequanimitas*; from *aequus*, even, plain, and *animus*, mind. The English word equanimity, indicates the quality of remaining calm at all times and occasions, keeping evenness of mind or temper; in short: composure, self-possession!

TRY IT

No. 51

SIMON USE was begotten in Paul's bonds.

Solution No. 50:

Merab and Michael were daughters of King Saul.



SCANNER

A Dutch minister, the Rev. H. J. Hegger of Velp, looked as an outsider at our country and asked in "On the road to Damascus":

HOW DEMOCRATIC IS CANADA?

In Canada religion is regarded as a private affair. Public life should be "neutral". People want to eliminate all influence of religion from political life, trade unions, and schools.

There are no Confessional Trade Unions, with the exception of the French-speaking province of Quebec, where there are Roman Catholic Trade Unions. Members of the Christian Reformed Churches have formed a Christian Trade Union, but it is extremely difficult to obtain complete recognition.

State subsidies are given to Roman Catholic and public schools, but not to orthodox Protestant Schools. When the question is asked: But why do Roman Catholic schools receive subsidies and not orthodox-Protestant schools? — the answer is: public schools are Protestant anyway. The word "Protestant" then has the meaning of non-Roman-Catholic. It is perfectly clear to any outsider that this is injustice. This way the Canadian Government drives non-Roman Catholics to a ridiculous, negative oneness, namely that of being NON-Catholic. All other religions can come under this heading too: orthodox and purely liberal Protestantism, Judaism, all its forms, Buddhists, Jehovah's Witnesses, Moslems etc.

It is strange that such a modern state can still be so undemocratic. Orthodox Protestant parents personally have to pay for all the expenses of the school buildings and salaries of the staff. They do not receive one penny subsidy (with the exception of the province of Alberta, the last few years) and on top of this, they also have to contribute to all Roman Catholic and public schools, by way of income tax.

This must be looked at from the background of Canada's history. It is an emigration country. All strength had to be engaged to conquer the devastated nature and to cultivate it. "Unity is strength", people reasoned and all division on ideological grounds must be avoided. We can somewhat understand that this theory was applied in the past. But Canada's original difficulties have long been overcome. She is no longer fighting for bare existence. There should now be more room for development of the culture and this brings necessarily also more room for differences, especially in the philosophy of life.

Canadians fought heroically against the Nazis, who with force wanted to introduce the religion of the great Teutons, the religion of blood, race and land. How can they then in their own country force the inhabitants to accept a colourless humanism by way of unjust fiscal laws and the public schools? No, we can hardly call this as being democratic.

The Brantford Expositor carried some information on

"RELIGIOUS COMMUNES ON THE INCREASE"

By George W. Cornell
AP Religion Writer

Minneapolis, Minn. (AP) — Religious communes involving both couples and single individuals are mushrooming across the United States, says a Baptist mentor of the movement.

"Hundreds of them have started up in the last three years and

they're spreading so fast you can't keep track of them," says Rev. John A. McDonald of Mill Valley, Calif.

He is chairman of a recently-organized group, Evangelicals Concerned Inc., which has about 75 staff workers around the country helping guide the Christian commune development.

"The houses reflect a tremendous diversity," he said in an interview here at a recent American Baptist convention.

"The spirit is so high in them that it's infectious and they tend to produce spin-off organization of other communes."

He cited estimates that there were about 600 of them in California alone and hundreds of

others in Florida and areas of Atlanta, Ga.; Houston, Tex.; Detroit, Mich.; Boston, Mass.; New York City; Seattle, Wash., and widely through the Mid-west.

"It's a movement on a wide front," he said. "There's a spontaneity about it all over the country. Many believe that the Holy Spirit is leading it."

He said the houses ordinarily involve a mature Christian leader or couple, called elders, who then bring others into a close communal setting of concern, "such as drop-out-type young people, newly turned on to Christ."

"It gives them a basic spiritual family and a love many of them have never experienced," he said.

The religious houses had a "high moral code and most of them maintained daily schedules of prayer and Bible studies and share in the upkeep." Many of the houses are all-men or all-women houses, while others are co-ed.

"Most of them are connected with the whole hippy scene and life style," he said.

heart of the treasurer be made glad, and that it may be well with thee. For verily I say unto thee, thou hast more money now than thou wilt have when thou doest return." And the husband replied, "Verily, thou art noble and wise among women." And he did pay his pledge for the summer, and the treasurer rejoiced greatly, saying, "Of a truth, there are those who care for the good of the church." And it was so.

Summer Parable — remember it? One member of the congregation remembered to do just what the parable suggested. Before he took off to take ease he mailed his cheque in, with words of thanks expressed for what Christ and His Church means to him. Thought you would all like to know this.

Abbotsford, B.C. speaks through a poem (C.R.C. bulletin):

HOW LONG SHALL I GIVE?

"Go break to the needy sweet charity's bread;
For giving is living," the angel said.

"And must I be giving again and again?"

My peevish and pitiless answer ran.

"Oh, no," said the angel, piercing me through,

"Just give till the Master stops giving to you."

Anonymous.

In the bulletin of the Ebenezer Canadian Reformed Church of Burlington, Ont. I found a note which proves that still today there are people who really want to know the church they love:

COURSE FOR CONFESSING MEMBERS

Continuing our discussion of the Church Order (Art. 35 etc.) we will consider questions like:
—do ministers play too large a role in our churches?
—is the classis boss over the consistory?
—do deacons belong to the consistory? etc.

If you want to know details about a matter, you need to read the bulletin of the Smithers, B.C. Chr. Ref. Church:

SYNOD decided by a vote of 73 to 72 not to phase out De Wachter yet, but to continue its publication. Since it was mainly the Canadian delegates who came out in defence of De Wachter, the editor later advised the Canadian delegates to get more subscriptions for this paper in Canada. At present De Wachter has 2600 subscriptions, almost half of which go to the States! So who likes to subscribe? The rate is \$4.00 per year, and it comes out bi-weekly. If you can read Dutch, you ought to get De Wachter rather than The Banner.

Ever heard about brother Giles? The Peterborough, Ont. C.R.C. bulletin has this to say about him: A THOUGHTFUL NOTE FROM BROTHER GILES

If you love, you will be loved; If you respect people, you will be respected;

If you serve them, you will be served;

If you give a good account of yourself toward others, others will act likewise toward you.

Blessed is the man who loves and does not desire to be loved for it;

Blessed is he who respects others and does not look for respect in return;

Who serves and does not expect service for it;

Who acquits himself well of others and does not desire that they return the grace.

Because such things are big, foolish people do not rise to them.

Brother Giles.
(Brother Giles was a Franciscan who joined the Order in 1209 and was a member of it for over 50 years until his death in 1262. A rather interesting note to say the least.)

HITHER and YON

Several of our communities have to struggle hard to maintain a well functioning Christian School. But if extra action may have such a fine result as it had in the Kingston, Ont. area, nobody would have to complain: The first part of this quotation raises alarm; the second one tells about what was done:

KINGSTON CHRISTIAN SCHOOL DRIVE (I)

All members of the congregation will be approached to support our local Christian School. The desperate financial situation has been outlined last week, but let no one think that this is only a drive for money. After earnest prayer, 28 canvassers will spread out to visit all of us for love, devotion, and service to God in His Kingdom work of Christian Education. A few dollars will perhaps stop the financial hole, but it is the spiritual hole that needs to be closed by wholehearted support.

When they come, what is your answer? We are prayerfully begging of the Lord that more people may make a greater commitment of love here in Kingston for this important work. If the drive succeeds in reawakening us, the money will never be a problem. Twenty-two canvassers, when meeting last Monday, have already donated \$1450.— May God spare us from SPIRITUAL bankruptcy.

CHRISTIAN SCHOOL DRIVE (II)

Canvassers went out this week and visited most of the members of this congregation; a few members were not home (vacation, etc.). The response, in general, has been heartening, for instance, the membership has been increased by 8, and some persons asked for budget envelopes. The final figures are not in yet, and hopefully more will come, but so far in cash and cheques \$3628 was collected. Added to this are several post-dated cheques, and pledges, for a total of \$5238.— The school board notes with gratitude that phase 1 of the congregation's response (to cover the outstanding debt) has been favorable. This means, for instance, that there is at the moment no reason why the school could not reopen this September. Phase 2 (continued and regular support) will have to tell the real story. The school board expresses its sincere thanks to all who have contributed (some very generously) so that financial obligations can be met. Also thanks to the canvassers (with a reminder that some follow-up is still necessary);

the contributions are from 88 families and single persons. Above all, your prayerful support is needed more than ever.

First Kitchener C.R.C. published in its bulletin a message all of us should know:

DISMAL FAILURE?

"Don't start an adoption program!" So Miss Elvina Spoelstra was advised when she arrived in Korea — for "adoptions simply don't work in Korea." She was warned that the Korean culture, deeply rooted in ancestor worship, does not allow a man to accept as part of his family a child not related to him by blood. And so, from its very start, predictions of dismal failure hung over CAPOK, established under the direction of the C.R.W.R.C. in 1966. But now, only 5 years later, that "doomed" program is flourishing. Adoptive applicants are coming forward from every direction — even if the culture is not ready to accept such adoptions, prospective parents are. On May 8, 1970, Capok placed another child into an adoptive home — and paused to give special thanks to God. For now one thousand Korean children had found homes in Korea through CAPOK.

Edmonton Maranatha C.R.C. bulletin varried a summer parable. A fitting application of it could be published later:

SUMMER PARABLE

Now it came to pass that, as the time of vacation drew near, a certain member of the church bethought him of cool streams where fish were found, and his children thought of sandy beaches by the sea, and his wife thought of the mountains. And this church member spoke and said: "Lo, the hot days come and my work lieth heavy upon me. Come, let us depart and go where fishes do bite and where the cool winds bring refreshment and the land is beautiful about us." "Thou speakest words of wisdom," said his wife. "Yet three, nay, even four things must we do ere we go." "Three things I think of, but not a fourth," said her husband; "that we ask our neighbors to minister unto our flowers, that we arrange for our grass to be mowed and watered, that we have our mail forwarded; but no other thing cometh to my mind." "The fourth is like unto other three, but greater than all," said his spouse, "even this, that thou dig into thy purse and pay the church pledge, in order that the good name of the church may be preserved, that the

CLASSIFIED ADS

Pay your advertisement when you send it in. See our standard-rates below:

Birth announcements .. \$4.50

Marriage and Engagement announcements \$6.00

Anniversary announcements \$7.00

Notifications of death \$6.00

"For Sale" and "Want" advertisements up to 25 words \$4.00. Every word more 15¢.

For "letters under number" \$1.00 extra.

Send your payment together with your ad to:

Calvinist-Contact
Box 312, Station B,
Hamilton, Ont.

With thanks to God we are happy to announce the birth of our son

ANDREW

October 1, 1971.

A brother for Kenneth, Bruce, Sonya, Christopher, Cynthia.

Thankful parents:
Richard and Willy Zantigh-Sjaarda,
R.R. 1, Dunnville.

And proud grandparents, 50th grandchild for Mr. & Mrs. Henry Zantigh,
R.R. 2, Smithville, Ont.

With great joy and gratitude to our Covenant God, the Creator of Life, we announce the birth of our second son

JARROD RALPH
(8 lb. 5 oz.)

Andy & Betsy Hogeterp
(nee Verver).

A playmate for Justin Andrew.
Sunday, October 3, 1971.
P.O., York, Ontario.

With thanksgiving and praise to God, the Creator, we joyfully announce the birth of our second child,

KIRSTEN GWENDOLYN
ALISON

a babysister for Wybe.

October 6, 1971.

Christel and Jack Zeyl.

115 Victoria Street,
Dundas, Ontario.

On November 5, the Lord willing, we hope to remember with our beloved parents and grandparents:

Reverend and Mrs.
JACOB TAMMINGA

the fortieth anniversary of their wedding day.

November 8 marks the fortieth anniversary of Father's ordination as a Minister of the Gospel.

With deep gratitude to our ever faithful God we look to Him to guide them, as He has done in the past, in their remaining years. It is our fervent prayer that He will both spare and use them many more years for the benefit of His church, for us and for our children.

John and Corrie Tamminga,
Helen and John Brink,
Jeanette and Peter Schouls,
Margaret and Carl Schouls,
and grandchildren.

A reception will be held Friday evening, November 5 in the Old Christian Reformed Church, 950 Ball Ave., Grand Rapids, while a commemorative service will be held with the congregation and friends on Sunday, November 7.

946 Ball Ave. N.E.
Grand Rapids, Michigan,
U.S.A. 49503

Harlingen 1931 Brampton 1971

On Friday, October 29, 1971, the Lord willing, we hope to celebrate with our parents and grandparents

GAELE VELTMAN
and
ANNA VELTMAN,
nee MOLLEMA

their 40th wedding anniversary.

That the Lord may bless and keep them is the wish of their children.

Brampton, Ont.:
Christina and Peter Kuiper,
Ann and Walter.

Peter and Coby Veltman,
Gerald, David, James,
John and Diana.

Ena and Harry Postma,
Bruce, Alan, Melinda and
Carolyn.

Calgary, Alta.:
Jerry and Antje Veltman,
Martin, Brenda, Charles.

Open House will be held on Saturday, Oct. 30, 1971 at the Second Christian Ref. Church, Steeles Ave., Brampton from 3.00 to 5.00 P.M.

Home address:
30 Trueman St.,
Brampton, Ont.

Cheers for Jehovah!

With joy before the face of Jehovah we hope to celebrate the 25th wedding anniversary of our parents and grandparents

HARRY RINGMA

and

JENNY RINGMA
(VANDERWAL)

on Saturday, October 23, 1971.

We thank Jehovah for his lovely surprises.

Their children:

Richard,
Grace,
Nick & Maragret

and grandchildren:
Carrie,
Miranda.

3240 Gibbons Road,
Duncan, B.C.

De Krim 1946 Edmonton 1971

On Friday, October 29, 1971, the Lord willing, we hope to celebrate with our children and grandchildren, our 25th wedding anniversary.

HENDRIK NOPPERS
BEERTJE NOPPERS—
MEYERINK

Rick & Jane Cameron,
Patricia, Richard, David.
Tryne Noppers.

Harry and Glenna Noppers,
Jason.

Fred, John, Henry Noppers.

8333 - 77 Ave.,
Edmonton, Alta

Reception on Saturday at 8 o'clock at the K.E.P. hall, 7708 - 85 Street, Edmonton.

**Excellent 120 Acre
General Farm**

Very large barn buildings. Large silos and modern home. Close to Chr. Ref. and Reformed churches. Only \$5000 cash down. Contact KEITH MILLER,

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DUNNVILLE, ONT.

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BROILER FARM

Make your start now. Want to be independent with a regular income? Buy a broiler farm. Reasonable down payment.

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William Allan Real Estate Ltd. Co.
Toronto, Ont.

God heeft thuis gehaald door een ongeval op 't werk, mijn lieve man en der kinderen zorgzame vader, schoonvader en grootvader

BEN NIEUWENHUIS Sr.,

op de leeftijd van 57 jaar, na een gelukkige echtvereniging van 24 jaar.

Wij treuren, maar niet zonder hoop.

"Beveel gerust uw wegen, Al wat u 't harte deert, Der trouwe hoede en zegen Van Hem die 't al regeert. Die wolken, lucht en winden Wijst spoor en loop en baan, Zal ook wel wegen vinden Waarlangs mijn voet kan gaan."

Zijn diepbedroefde vrouw en kinderen:

Tina Nieuwenhuis—

Pander

Ben Jr., Marie,

James Ben

Hanny

Andy (Ynte)

Janice

Anna

Ronny & Gerry

October 6, 1971.

Wallenstein, R.R. 2, Ont.

RELIABLE MAN

Wanted:

to operate a Paint-Wallpaper store in Toronto area. Experience in painting trade an asset. Write particulars and salary requirements, C.C. Box No. 2381, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

Available — on Hamilton's West Mountain, good location, a

BOARDING PLACE

for high-school girl or other student, to live in with young family. Letters under No. 2382, to Calvinist-Contact, Box 312, Stat. B, Hamilton, Ont.

Family near Wellandport, Ont., needs live in

MOTHER'S HELP

Pleasant surroundings, two girls age 8 and 9. Please call 386-6789.

Lady, middle aged, is looking for work. Some

HOUSEKEEPING OR HOME-NURSING

Letters under number 2383, % Calvinist-Contact, Box 312, Stat. B, Hamilton, Ont.

1951 1971

**The Ladies and Men
Societies of
DRAYTON, ONT.**

will celebrate their
20th Anniversary

on NOV. 5, 1971 at 8 o'clock in the basement of the Drayton Chr. Ref. Church.

We hereby invite all former members to be present that evening to help us celebrate this occasion!

Pullet Growing

Two big buildings, especially built for 2-stage pullet growing. 15,000 or more brooded to 10 weeks in 180 x 40 starting house (hot water electric heat) — then moved to 264 x 42 grower house. Full stair-step cages. 3 br. brick home, oil heat. Huron county.

**FRED W. BRAY
REAL ESTATE BROKER**
357 Upper Paradise Rd., Hamilton 43. Phone (416) 389-0344.
Write or phone for definite appointment.

There is a want in the human mind which nothing but the atonement can satisfy, though it may be a stumbling block to the Jew, and foolishness to the Greek.

Charles H. Spurgeon

Urgently Needed in CORNWALL by three local firms

**3 FIRST CLASS PAINTERS
3 FIRST CLASS BODY-MEN**

Write stating qualifications and experience to:

J. & A. Body Shop, 220 Eleventh St. E., Cornwall, Ont.
or

The Immanuel C.R.C., 2992 Pitt St. N., Cornwall, Ont.

From the Mailbag

THE ONTARIO ELECTION

To the Editor:

This election has been predicted to be one of the most important in the recent history of this province. And even to the Dutch community of Ontario it seems to be of a very urgent nature. An issue has come up which will directly affect us: the possibility of financial support for the Christian Schools.

This is why I'm writing. From the many people I have talked to concerning this issue I've found that the majority of the Christian School supporters misunderstand the issue and worse, most of us have given thought to only one side of the issue, forgetting how the rest of the province thinks about it.

The attitude many Canadians take is that they have set up a good centralized public school system whereby everyone contributes to its support through taxes, and everyone may send his children to it free of charge. If someone doesn't like the schools they may send their children to a private school of their choice, but of course they must pay their own way. To many people this seems to be an equitable system of education.

The Dutch people in this country have always been highly respected by their Canadian neighbours, probably even more so than the peoples of other nationalities. Now this attitude is slowly changing. Some Canadians feel that the Dutch came to Canada because we thought this was such a great country (better than Holland even). But once we got here we found we didn't like everything so well after all. So we decided to do some things (like education) our own way. This was fine. We were given the right to run our own school system. But now we want financial backing from the government (i.e. the taxpayer). This takes the cake! If the Dutch don't like our school system they can go right back to Holland. Whether or not this attitude of some Canadians is fair is not the point. The important fact is that they do think this way.

Lets take a look at the three major parties and see exactly what their stand is on the school issue.

1. The Progressive Conservative Party announced that at this time they could not provide any more financial assistance to any form of separate schools. There are several reasons, which are explained in a booklet.

2. The Liberal Party has promised financial support for Grades 11 and 12 of the Roman Catholic Separate School System, primarily because it is partially provided for in the Canadian Constitution. The Liberals are NOT promising any support for any other school system. (Except textbooks and transportation. Editor)

3. The New Democrat Party's policy remains somewhat vague, but it provides for a form of assistance to the Roman Catholic Separate School System. Under the NDP's policy a plan for sharing facilities by the two school boards is suggested.

I believe that there is another issue at stake in this election which is of far greater importance than the school issue, especially to Christians. That is the threat of Socialism and even Communism to this country! Many people will laugh at this suggestion, but it is very real. Many people also laughed off the suggestion of Nazism until it was too late. Now we have the NDP. At this time they are not publicizing their philoso-

phy. They don't want to lose votes. They are only putting forth some popular policies to gain votes. But few people have taken the effort to study Stephen Lewis closely. Few people know that the NDP in New Brunswick recently passed the following resolution: to nationalize all industry, distributing, and the NEWS MEDIA, and that without compensation to the present owners! This is not Socialism. It is Communism, as it is practised in the USSR today. This is one example of how real the threat is. Under this type of government we not only will not receive any financial aid for the Christian Schools, but we may lose the right to operate them. We may even lose our Churches!

SOME LIGHT ON THE CONFUSING ISSUE FOR SUPPORT FOR OUR CHRISTIAN SCHOOLS IN ONTARIO

N.D.P. Just one simple question: Would you or could you conscientiously cast your vote for a socialist party? Even if it meant possible support for a Christian school? Would you really?

Liberals. A press release by the Liberal Party states the following: "The Liberal Party does not support grants to any private school system. Only the extension of responsibility and grants to the democratically elected separate schoolboard already established by constitution in Ontario."

This press release speaks for itself and does not need any comment.

Conservative Party. The following is a statement by Prime Minister Bill Davis of Ontario about "the question of extended public assistance to the separate school system," made at Queens Park, Toronto, on Tuesday, August 31, 1971: "While the government believes its position should be stated unequivocally in regard to the basic issue, this by no means precludes the consideration of further measures which might well be un-

If we drop the NDP we are left with two alternatives: the Progressive Conservative Party and the Liberal Party. But it is not all that simple. By studying the political scene as it exists today in Ontario it can be seen that if the vote is too widely split between these two parties the following situation will arise: a weak Progressive Conservative Party and a weak Liberal Party. There is only one winner. The NDP.

We can see now that there is only one alternative: that is to throw all our support behind one of two parties. The question is which one? The best answer to be given is that our support should go to the party that has the most likely chance of winning. However the final decision must be made by each one of us individually.

Arie Hoogerbrugge
120 St. Catharines St.
Smithville, Ont.

"We believe, for example, that there are opportunities within the existing system for all children of Ontario taxpayers to share in the benefits of progress, facilities, and services provided by public elementary and secondary schools on a part time basis, if so desired."

I ask you to pay special attention to the last paragraph, read it again and then try to picture how much ground this covers. Who said the door is closed? It is still open, far open! How far, only the future can tell, but with the proper, level-headed approach, there is much support to be gained from the party now in power. Why then change?

Ray Kielstra,
114 Fairview Ave.,
St. Thomas, Ont.

P.S. In St. Thomas we already share some facilities with the public school, free of charge.

WYCLIFFE RALLIES

with Yepeta, chief of the Wiru. Sponsored by the Wycliffe Associates of Canada.

Oct. 19	Hamilton, Ont. 7.45 p.m. Mohawk College Theatre.
Oct. 20	London, Ont. 7.45 p.m. Beal Tech. School Auditorium.
Oct. 21	Waterloo, Ont. 7.45 p.m. Waterloo Lutheran University.
Oct. 23	Toronto, Ont. 7.00 p.m. Seneca College.
Oct. 24	Toronto, Ont. 2.30 p.m. Seneca College.
Oct. 25	Peterborough, Ont. 7.45 p.m. Thomas Stewart F.V.B. School.
Oct. 26	Ottawa, Ont. 7.45 p.m. Civic Centre Exhibit Hall.
Oct. 27	Montreal, Que. 7.45 p.m. Macdonald College, Ste. Anne de Bellevue.

AACS Lecture Series DISCOVERY III

Explorations in Contemporary Living, CHRISTIAN EDUCATION IN THE 1970's: The first meeting of this season will be held in the following communities on the topic "The Place and Task of Christian Education in Biblical Perspective". (See local announcements if no location is given.)

TEAM A, speaker Dr. James H. Olthuis:	
Oct. 21	Holland, Michigan.
Oct. 22	Sioux Center, Iowa.
Oct. 25	Memphis, Tennessee.
Oct. 28	Willowdale, Ont. Chr. Ref. Church.
TEAM B, speaker Dr. Hendrik Hart:	
Oct. 20	Lethbridge, Alta. 8 p.m., Immanuel Christian School, 802 - 6th Avenue N.
Oct. 21	Victoria, B.C.
Oct. 22	New Westminster, B.C. 8 p.m., Herbert Spencer School, 195 - 6th Avenue.
Oct. 25	Seattle, Washington.
Oct. 26	Telkwa, B.C.
Oct. 27	Terrace, B.C.
Oct. 28	Calgary, Alta.
TEAM C, speaker Rev. J. Vriend of Edmonton:	
Oct. 20	Sarnia, Ont.
Oct. 22	St. Catharines, Ont.
Oct. 23	London, Ont., St. Robert School, 1958 Duluth Cres.
Oct. 25	Drayton, Ont.
Oct. 26	Thunder Bay, Ont.
Oct. 27	Winnipeg, Man.

Cameron Lush
Wellington/Dufferin
Liberal Candidate

Cam Lush knows the people of Wellington/Dufferin as well as their problems and wants to do something for them. All that he needs is a chance.

VOTE

**Insure Bob Nixon as Premier
on October 21. Vote Lush
Wellington/Dufferin**

Farm issues in the Ontario Elections

It's time to decide where to cast our ballots. With which candidate can we work the best? To help you decide here is a summary of the agricultural policies of the parties.

CONSERVATIVES

During the last few years the Ontario Conservative government has worked hand in hand with the Federal Liberal government in agricultural policies. The best example is Bill C-176, the act that would establish the National Farm Products Marketing Council. When this bill was before the Federal House earlier this year the Ontario government enacted Bill 88, an Act to amend the Farm Products Marketing Act. This legislation gives complete provincial endorsement of the Federal intentions in Bill C-176.

Keeping this similarity in mind it is important to note that as early as June 2, 1968, Prime Minister Trudeau in a policy statement on agriculture stated that there were too many farmers and that policies to assist the smaller farmers should have strings attached so that "at the time the farm passed from his possession he would not dispose of it for other than farm consolidation or for movement into the public sector." The two governments are also similar in their general attitude towards agriculture: only if they have a problem with the industry will they do something. The pressure needed to get this government to do something about the heavy education tax on farmers shows clearly that they feel little concern for the farmer.

The Conservatives have no agricultural program for the future. Instead they ask to be re-elected on their record which includes: a 25% education tax rebate, double capital grants for farm partnerships and corporate farms, marketing boards for at least 17 Ontario products, and 25% payment towards crop insurance.

LIBERALS

The Liberal position is identical to that with which the New Democrats toppled the Liberals in this year's Saskatchewan election. The provincial Liberal program is also the opposite of the Trudeau government's Task Force on Agriculture, which favoured corporate farming — Agribusiness. The Liberals define the family farm as a "way of life."

The party proposes to pay 80% of education costs to relieve the educational burden of farmers and others; to pay 50% of crop insurance programs; to establish marketing boards with agency powers for every product threatened by dumped or subsidized imports; and to overhaul credit policies. **Blueprint For Government**, a 32-page policy document, suggests an Agricultural Industry Bank and rent-for-purchase agreements to help young farmers start operations.

NEW DEMOCRATS

On matters such as equitable taxation, regional government, and social measures the New Demo-

crat position does not vary significantly from Liberal policy. The New Democrats have stated that they will do everything possible to assure farmers of genuine collective bargaining strength through their own organizations, including marketing boards. And then there is one basic difference between the NDP and the Liberal farm programs. The NDP is willing, and no doubt has the courage, to seriously take on agribusiness. Donald MacDonald, NDP, in a speech on August 10, 1971 in Mount Forest said: "in conjunction with farmers and their organizations, a New Democratic government will work out policies to cope with the threat of vertical integration." It is no wonder that corporations across the province fear an NDP government.

INDEPENDENT

Perhaps there is an independent contesting your riding. You will have to find out his agricultural policies on your own. I recommend that you do this because this election could very well result in a minority government. If that should be the case independents could play a very important role.

WHICH PARTY SHOULD WE VOTE FOR?

This is a private decision everyone should make. The family farm will most likely have the best chance under an NDP government! However, farming is not the only consideration. When I look at such issues as education, taxation, and poverty, from my point of view, when all considerations are in, the Liberals come out ahead.

Especially in the last Federal election the importance of personalities really showed in Canadian political life. The Liberals were swept into power on the charisma of Mr. Trudeau. In this election Mr. Davis is trying for a repeat performance. Conservative advertisements emphasize Davis and the Davis team. Bob Nixon appears more forceful as the campaign goes on. During the recent t.v. debate he appeared very forceful and in my opinion left the best impression. He also happens to have been a farmer. Stephen Lewis appears somewhat aloof and arrogant in public but apparently he is a capable leader.

That answers two of our questions. The third one I cannot answer for you. It is up to you to find out what the candidates in your riding are like. I hope that you find that your local candidate is capable of representing you at Queen's Park and that he is worthy of your support.

Eibert van Donkersgoed,
Secretary-Manager
Christian Farmers Federation.

WANNEER ZAL 'T ZIJN?

Als U binnenkort gaat trouwen of wanneer U spoedig een jubileum mag vieren, in beide gevallen zal het voor Uw vele vrienden en bekenden een aangename verrassing zijn, een annonce ervan in hun eigen krant, Calvinist-Contact te lezen.

"CALENDAR BEAUTIFUL" 1972

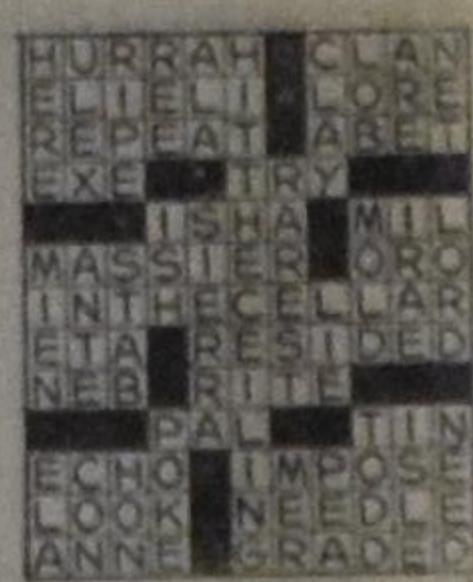
Have your group raise funds selling Calendars with 50% profit. Selling price 75¢. Help your mission work, Sunday school, Christian education, etc. etc.

Write now for more information:

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95 Canter Blvd., Ottawa, K2G 2M6, Ontario.

CROSSWORD PUZZLE

ACROSS	DOWN	IN
1. Stakes	42. Trans-	9. In want
5. Dress	43. Irish river	12. Kind of
10. Helm	1. Doll or	16. Similar
11. Earth, for	2. Girl's name	22. Half-
example	3. Under-	23. Marie
13. "Piccolo"	stand	Dres-
14. —	(3 wds.)	aler
15. bearing	4. Visionary	role
16. Board a	5. More	24. The —
sleeper	agile	wrinkle
17. Cyprinoid	6. Onward	25. Wiley
fish	7. Indian	Post,
18. Word of	cymbals	for one
encourage-	8. Oft-	26. Prank
ment	repeated	28. France's
19. Small cask	TV	"sex
20. —	phrase	kitten"
dolorosa		
21. Arab		
chieftain		
23. After-		
dinner		
candy		
24. Rabbit fur		
26. Squallid		
27. Athirst		
28. Luscious		
cherry		
29. Part of a		
pencil		
game		
30. Downcast		
31. Street cry		
34. Hit the		
grub		
35. Nominate		
37. Dumbbell		
39. Landed, as		
a fly		
40. Corrida		
hero		
41. Layer of		
paint		



SOLUTION

to previous

Crossword Puzzle

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will be DATED	will be MAILED	Closing time for ADVERTISEMENTS
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